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# 2023

## 1.1 May

### 1.1.1 The Power of the Feminine by Elizabeth Lesser (2023-05-01 09:09)

# The Power of the Feminine by Elizabeth Lesser

**[1]Carl Jung Depth Psychology Facebook Group**

# [2]The Power of the Feminine by Elizabeth Lesser

*We've invented the wheel, cracked the code of DNA—so what's next for humankind? Marion Woodman, the pioneering Jungian analyst and author, believes the next stage of growth for individuals and society is to integrate the feminine principle.*

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By [5]Elizabeth Lesser

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When I say the *feminine,* I don’t mean gender. I mean the *feminine principle* that is living—or suppressed—in both men and women. The feminine principle attempts to relate. Instead of breaking things off into parts, it says, Where are we alike? How can we connect? Where is the love? Can you listen to me? Can you really hear what I am saying? Can you see me? Do you care whether you see me or not?

The great work of our time is to bring the feminine into this culture. —Marion WoodmanNow, these are very serious questions. And the feminine is difficult to talk about because so few people have experienced it. The feminine is presence, and relatedness, and a heart that can open so that when you meet another person you actually are seeing that person’s authentic self. What meaning does human life have if nobody has ever seen you?

I can’t tell you the number of people—men and women—who have sat in my office sobbing, saying, "Nobody ever saw me. Nobody ever had time to listen. So I am unlovable"—the

saddest word in the language. Sometimes I've had a real flood of feeling about somebody, and I put out my hand and they say, "Don't touch me. I'm unlovable." And they mean it. As a child, that person was raised where the feminine was not present. You have to experience the feminine to understand it.

Ask yourself: As a child, who saw you? Who heard you? Was there anyone with whom you could be totally yourself and to whom you could trust your heart responses and speak your soul responses? Someone who made you think, "Gosh, I am somebody. They're happy that I'm here."

The great work of our time is to bring the feminine into this culture. And it's not an easy path. How does each one of us contribute? Believe it or not, it's done in the most personal ways. Take time to listen to your dreams, to write them down. Take time to recognize that there are things going on within you that need to be felt, or said, or lived, or grieved. Pay attention to these things both in yourself and in the people in your life. Pay attention to the authentic self.

Now, about that word *authentic.* It is related to the word *author*—and you can think of it as being the author of your own self. When you're living your own reality, you become the sovereign of your own life. You know who you are, you speak what you believe. There's a natural pride that goes with that: *This is who I am—take me or leave me.* Think of Michelle Obama—she is not afraid of her own strength. And since her strength takes nothing away from anyone else—because it is given with love—she is free to be her authentic self.

To me, real power is about presence. It's the energy of knowing that you are who you are, and therefore speaking and acting from your authentic self. It doesn't matter what your work is—if you're a teacher or a nurse or whatever; it is your presence that's the power. It's not power over anybody else. It's just the expression of who you are.

Power in the sense of controlling somebody else is different from personal presence. That kind of power—patriarchal power—does not value other people. What I strive for instead is empowerment.

Love is the real power. It's the energy that cherishes. The more you work with that energy, the more you will see how people respond naturally to it, and the more you will want to use it. It brings out your creativity, and helps everyone around you flower. Your children, the people you work with—everyone blooms.

1. https://www.facebook.com/groups/56536297291/
2. https://www.eomega.org/article/the-power-of-the-feminine?itm_source_h=search&itm_source_s=search&itm_medium_h=tile&itm_medium_s=tile&itm_campaign_h=searchcr&itm
3. https://www.eomega.org/#facebook
4. https://www.eomega.org/#twitter
5. https://www.eomega.org/workshops/teachers/elizabeth-lesser

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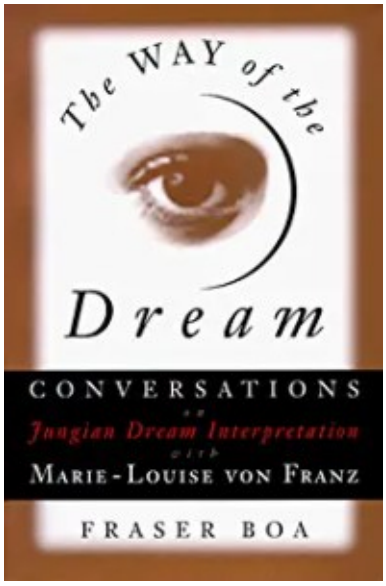
### 1.1.2 Marie-Louise von Franz: Looking Through the Moon (2023-05-02 13:18)

**[1]Carl Jung Depth Psychology Facebook Group**




**[2]The Way of the Dream by Marie-Louise von Franz**

***Dr. von Franz, do you feel there's a relationship between the constellation of stars in the sky and the destiny of individuals or even of mankind?***

The constellations in the sky represent the background constellations of great historical events, as if in our deep unconscious we are not isolated, but we are somehow linked up with the whole of mankind and mankind is dreaming an ongoing dream. This is what accounts for the changes in politics and religions.

If you think for a moment how much the outlook of mankind has changed in just the last thirty years, you will see how quickly such big collective changes take place. Naturally, intelligent human beings reflect upon the deeper processes behind outer historical events. To look at the sky could therefore be seen as the dreamer looking at the deeper constellations not only of his own personal life but also of our society. The word constellation itself comes from the word stella and therefore means star togetherness, mankind together with the stars.

He needs an orientation: "Where am I in this time? What is my task?" So he looks up to the sky and sees all those beautiful planet constellations, especially Jupiter and Saturn, which are very close together. Now, the conjunction of Jupiter and Saturn has a long history. It occurred twenty times quite close to the birth of Christ, actually seven years before Christ was born, according to historical tradition.

Now, Saturn, as is well known, is an evildoer. Scorpions, serpents, the donkey, and so on, belong to his realm. He is a dark, destructive spirit. Jupiter, on the other hand, is in general the star of the kings, of the King of Justice, of worldly expansion, of magnanimity and all the positive qualities of a royal personality. Christianity was thought to have originated in a time of these extreme contrasts coming together, the dark and the light and the body and the spirit. Everything was torn apart into enormous opposites and conflicts. The whole idea was that the age of Christianity would be characterized first by the domination of Christ, the

Jupiter spirit, and then by the anti-Christ, the Saturn spirit.

The combination of Saturn and the moon (which we will have in the next dream) was seen as predicting a time of revolution, great religious doubt and change. So when he looks for the constellation of this particular time and also of his own life, the dream tells the dreamer that there is a combination of extreme opposites. It is a moment of change in which destructive and constructive forces are constellated simultaneously.

In the dream he is only impressed by the beauty of the nocturnal scene, and proposes to leave the car and go for a walk. This is a big step forward, however, for he gives up his car, his mechanical way of moving through life. When you walk, you are slowed down and in much closer touch with nature. You go step by step; you feel the country; you feel the earth; you feel the trees and the air around you. That is the positive change which comes about from this vision of the sky.

This idea of finding his orientation in the night sky is repeated in his second dream of the same night.

The moon in historical tradition was always looked upon as dominating the transient, changeable world. There were also the masculine, eternal constellations, the realm of the Platonic ideas, so to speak, where nothing changed, or changed only through very long historical processes. But the moon was an ever-changing, feminine constellation .

It ruled over the menstruation of women, birth and death on earth, over the animals, the tides, and so on.

The prominence of the moon in the sky in this dream can be seen as reflecting a collective situation, namely, the coming up of the feminine archetype. A typical characteristic of our time is the emergence of a strong feminine element. It can be seen both in the liberation of women and also in the psychology of men. That is shown in the dream by the fact that the moon is now dominant.

***And the three stars that are shining through the moon?***

I would think that the three stars represent the Christian Trinity, which are three male divine powers from which the fourth element, the moon, the feminine, has been excluded. When the Christian tradition is characterized as being purely patriarchal and purely spirit-oriented, it does not include the feminine, the earth, the body-the element which is now coming up.

Then the dreamer looks closer, and he sees that the three stars are behind the moon, as if they had disappeared behind the moon and the moon is now covering them up. They are still shining through, however. It is only that the moon is now in the forefront, so to speak. That would mean that the feminine is now moving into the foreground. The Christian Trinity is not eclipsed, but it has to step into the background behind the feminine principle of the moon. The moon when it is new or nearly eclipsed is very close to the sun, which means that the feminine principle which is coming up is not to dominate as the masculine has done before, but rather that it is striving to be in connection with the masculine, to have a conjunction of sun and moon.

He associates, in the dream, the outline of the full moon and the dividing line that indicates where the new moon actually is shining with the yin-yang symbol, the well-known symbol of the play of opposites in Taoistic philosophy. In that case, the dark side would be dominant, though it is about to topple over into the light side. That would be, so to speak, the crucial moment when the dark side, which has been dominant in our time, is about to give way to a new light.

For this type of intellectual man, tasks of everyday life-cooking, sewing, looking after the kitchen, money, and so on-are a heavy burden, and sand generally carries the association of meaninglessness, sterile, earthly things. So, for him, up till now, the earth is meaningless and sterile, a bother, so to speak, which he drags along but would like to avoid. That had probably been his father's problem and has now become his. It is as if the dream says, "That problem of your father is with you too. You too have this problem."

His father is unloading sand from a truck. That would mean more of the sand is coming. The heaps and heaps of earthly things which he will have to deal with are going to accumulate. This is due to the fact that the moon now dominates the scene. Now the feminine, the changing world of the body, is important. Now he has to attend to his physical life.

The situation in the dream has to do with the fact that the dreamer is a professor who has obviously a brilliant, far-sighted mind. He is someone who doesn't bother about little things, but goes directly to the essentials of the problem in his field of modem literature. But he himself is terribly confined within that spaceship; his thumbs, in particular, are tied. He can hardly move, and it feels suddenly terribly uncomfortable.

The thumb, if you think of the fairy-tale character of the dumbling, is the dwarf of the fingers and has mainly to do with creativity, with creative fantasy. Up till now he has obviously confined his own creativity. Perhaps he should become a writer on his own instead of studying the writing of other people, or in some other way become more artistically creative.

The dumbling or the thumb is also the trickster. It is a spirit which enjoys its freedom and plays tricks on the dominating bourgeois world. This side, the trickster side, the mischievous, creative side of his personality, has been completely confined, probably because of his professional situation, and it should now be liberated.

So he suddenly realizes that he is confined in his intellectual realm, that the air high up in university circles is very thin to breathe, and that his creativity is hampered. The positive message he receives from the dream is in the last sentence. The last sentence is always the solution, if there is a solution. He realizes he has to come down to earth. He has to leave the spaceship and return to earth.

***How does the dream address the dreamer's unique, individual psyche, as well as the much larger collective problem of the feminine principle in our time?***

The dream first answers questions which he must have had in his conscious mind, deep questions: "What is the situation of our time? In what kind of age do we live?" Naturally with his interest in literature he is concerned with these questions because the whole of modern literature keeps asking them. And, as poets have also always been prophets, there is a secret longing to look in modern literature for the signs of the time. The dream deals with that, answers that, and only toward the end returns to his life situation. It makes an excursion into

the situation of our time to say that the feminine-the body, the earthly, the ever-changing material world-is now becoming important. It has to be lovingly attended to. And then the dream focuses on him personally, "And for you that means you should come out of your spaceship and return to earth. "

***The dream closely parallels the dream of King Gilgamesh we looked at earlier. Would you say that this modem dreamer faces a similar life situation to Gilgamesh?***

Like Gilgamesh, the dreamer of this modern dream is also in the situation where the first half of his life has been fulfilled and he now is looking to the sky for orientation. The first thing he sees is the conjunction of Jupiter and Saturn. It tells him that he belongs to the age of extreme opposites and that Saturn, the animal man, and Jupiter, the spiritual man, are in opposition, as they are in Christianity.

Then in the second dream he sees the moon, the feminine principle, and after that he realizes suddenly that he is in a spaceship and has to come down to Earth. We can say that this realization at the end of his dream, that he has to come down to Earth, is exactly what Gilgamesh had to realize after the star had fallen upon him. Namely, he had to realize and make friends with the earthly man, who, in the Gilgamesh Epic, first attacked Gilgamesh. They had a battle before becoming friends and going off on their heroic journey together. So we can expect that this dreamer will now have to meet the earthly man alluded to in the figure of his father, who is carrying a sack of sand. This sack is the load of earthly tasks and bodily existence which the dreamer must integrate into his own life before he can go on to fulfill his fate.

His fate will have to do with an integration of the feminine principle, which is the moon. That fate is different from the Gilgamesh epic. At that time, the matriarchal world of unconsciousness had to be over come by the hero. Nowadays, some four thousand years later, the situation is reversed. The feminine principle has to be integrated, not overcome. But, in both situations, the star and the appearance of the star have to do with trying to read or realize the unique meaning of one’s own importance within the cosmos.

We are just a particle of dust, somewhere living on a particle of dust, somewhere in the cosmic universe. If we look with scientific and collective standards at our life, it is completely transient and meaningless. But if we look within and we look at the stars, then we come to realize that within that cosmic infinity, we have a unique task to fulfill, which we generally experience as what we call the meaning of our life. The Way of the Dream, Page 109-118

1. https://www.facebook.com/groups/56536297291/

2. https://www.amazon.com/Way-Dream-Conversations-Interpretation-Marie-Louise/dp/1570620369/ref=sr_1_1?crid=1EHHLBOLKO9NL&keywords=marie-Louise+von+franz+the+way+o

### 1.1.3 C.A. Meier: "Analysis begins and ends with conscience" - YouTube Video (2023-05-03 04:44)

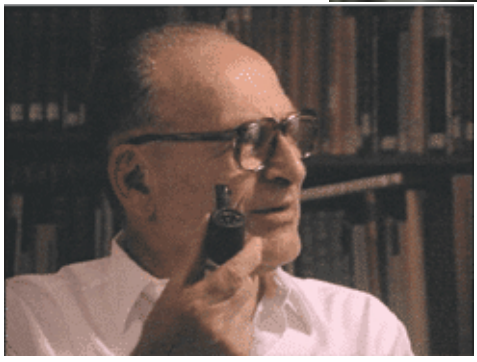
**[1]Carl Jung Depth Psychology Facebook Group**

**C.A. Meier: "Analysis begins and ends with conscience"**

https://www.youtube.com/watch?v=KcA8z5uHL6M &ab _channel=Psychology %26TheCross

**[2]C.A. Meier: "Analysis begins and ends with conscience"**

*Figure 8.2* **C. A. Meier, Zurich.** *Photo: ©1958, James Kirsch. Courtesy Thomas B. Kirsch.*



1. https://www.facebook.com/groups/56536297291/
2. https://www.youtube.com/watch?v=KcA8z5uHL6M&ab_channel=Psychology%26TheCross

### 1.1.4 1. Isn’t alchemy a spiritual tradition? Peter J. Forshaw (2023-05-04 04:00)

# Isn’t alchemy a spiritual tradition? Peter J. Forshaw

**[1]Carl Jung Depth Psychology Facebook Group**

[2]**Isn’t alchemy a spiritual tradition? *Peter J. Forshaw***

Well, kind of, depending on how you defijine “spiritual” and the particular type of alchemy

you're talking about. The new historiography of alchemy prefers to speak of quite a wide variety of alchemies, rather than one generalised notion, and "spiritual alchemy" is a pretty contentious subject.

In the antique environs of third-century BCE Hellenistic Egypt, we fijirst fijind a concern with decidedly material procedures: the imitation of pearls and the colouring of metals to look like gold, by means of a "spiritual" tinc-ture, leading eventually to early attempts at *Chrysopoeia* (Gold-Making), the transmutation of base metals, like lead, into that most precious substance, gold. Greek traditions were adopted and transformed by the Persians and Arabs, from the eighth century CE, where we fijind the Sufiji Jabir ibn Hayyan (fl. ca. 721-ca. 815), for example, promoting his Sulphur-Mercury theory of the composition of the Philosophers' Stone and the idea of the production of an elixir capable of both curing human diseases and transforming lesser metals into gold.

From the same period we have the earliest version (in Arabic) of what is arguably the most famous text of alchemy, the *Emerald Tablet* of Hermes Trismegistus, a short work that has been interpreted in a multitude of ways, as concerning gold-making, curing human sickness, personal transformation, and so on and so forth.

There is an undeniable interest in spirits in the work of the Persian polymath Rhazes (865-925) whose *Kitab al-Asrar* (Book of Secrets) explicitly discusses four "spirits," but these are volatile substances, including Mercury, Sal ammo-niac, Arsenic, Sulphur and have nothing to do with the "spiritual" development of the alchemist.

However, a representative of alchemy as an inner science of spiritual transformation can be found in a work by the Andalusian scholar and mystic Ibn ʿArabi (1165-1240), a chapter of the *Kitâb Al-Futūḥāt al-Makkiyya* (Book of the Meccan Revelations), titled "On the knowledge of the alchemy of happiness and of its secret truths." Ibn ʿArabi makes no claims to manual laboratory experience, but is aware of the theories of fellow Sufiji Jabir and claims that alchemy is a science natural, spiritual and divine.[1]

When alchemical texts fijirst began to be translated from Arabic into Latin in twelfth-century Europe, the Christian West came to learn about Greek and Arab laboratory practice. The frst known translation, in 1144, *De* Ibn 'Arabi, *L'alchimie du bonheur parfait*. *compositione alchimie* (On the Composition of Alchemy), a work attributed to the Christian monk Morienus, is presented as "a book divine and completely fijilled with divinity."

This can of course be understood as the claim that the book was divinely inspired, while sticking to material goals. There is, however, some ambiguity, for in the midst of what certainly sounds like laboratory practice, we fijind such enigmatic statements as, "Truly, this matter is that created by God which is fijirmly captive within you yourself, inseparable from you, wherever you be, and any creature of God deprived of it will die."[3]

In the Christian Middle Ages we begin to see the interpenetration of alchemy and reli-gion, in particular in the use of the story of Christ as an exemplum for the various processes of the Great Work, in which the prepara-tion of the alchemical elixir is seen as analogous to the conception, nativity, passion, and resurrection of Christ.[4] While this could not really be argued to indicate any form of "spiritual" development, it is an example of what has come to be called *Theo-Alchemy*, an approach that related religious material (and considerations) to laboratory practice.

The English Franciscan Roger Bacon (ca. 1214-1294) advocated the use of alchemy as a way of resist-ing and surviving the assault of the Antichrist.[5] In the following century, another Franciscan, John of Rupescissa (ca. 1310-1366) wrote the *Liber de Consideratione quintae essentiae omnium rerum* (Book on the Consideration of the Quintessence of All Things, 1351-1352), in which he described the distillation of quintessences, including the preparation of alcohol distilled from wine, to produce the paradoxical *aqua ardens* or "burning water" of the alchemists.[6]

Rupescissa's religious opinions about the goals of alchemy are recorded in the *Liber Lucis* (Book of Light, ca. 1350), where he claims that the Philosophers' Stone will be of great benefijit to the Roman Church during the time of the Antichrist.[7]

The gold and silver produced by alchemy will help attenuate the poverty of the elect of God, the Spiritual Franciscans, and provide them with the material means to fijight against their adversary (who will also, incidentally, make use of his own malign alchemy).[8]

In the fijifteenth century yet another Franciscan friar, Frater Ulmannus, composed *Das Buch der heiligen Dreifaltigkeit* (Book of the Holy Trinity), which discusses laboratory alchemy in a heady mixture of imperial German politics and Mar-ian theology, including images of Christ as an alchemical eagle and Lucifer (with his mother!) as an alchemical hermaphrodite, symbols respectively of correct and misguided laboratory practice, with some consideration of the moral nature of the practitioner thrown in for good measure.

If this all sounds rather disappointing for anyone hoping for more lofty dimensions to alchemy, we also occasionally fijind expressions of a belief in a supernatural form. In his *Pretiosa margarita novella* (New Pearl of Great Price, 1330), the Italian physician Petrus Bonus of Ferrara introduced this new per-spective by claiming that alchemy was natural, supernatural, and divine. He went so far as to claim that a knowledge of the generation of the Philosophers' Stone had provided pagan philosophers knowledge (and even observable proof) of Christian doctrines.[9]

This notion of a supernatural alchemy came to prominence in the early modern works of fijigures like Heinrich Khunrath (1560-1605), Elias Ashmole (1617-1692), and Robert Boyle (1627-1691). While all three were deeply interested in physico-chemistry, they intimated that in addition to its more material concerns with transmutation or healing, some products of the laboratory, such as supernatural "magical" and "angelical" stones, produced by adept philosophers, could help in understanding the language of animals, banishing evil spirits, and communicating with angels.[10]

This supernatural dimension appears in a diffferent way in the manuscripts of English astrologer, alchemist, and physician Simon Forman (1552-1611), whose plans for laboratory practice included casting astrological charts in order to check for the malign presence of evil spirits or benefijicial aid of angels.[11]

Some of the expanded claims about the properties of the Philosophers' Stone were undoubtedly due to the influence of the rebellious, revolutionary Swiss Chymist Theophrastus Paracelsus of Hohenheim (1493-1541). Although some had already begun to consider alchemy's investigation of matter useful for medical purposes in medieval Arabic texts, this came to the fore in sixteenth- and seventeenth-century Europe when Paracelsus horrifijied

the conservative, deeply classical, academic medical community by promoting two kinds of medical alchemy, *Chymiatria* and *Spagyria*, advocating, for instance, the use of homeopathic doses of poisonous mineral and metal-lic spirits for the treatment of what were held to be incurable corporeal diseases (e.g., leprosy, syphilis, gout) as well as what he termed ”spiritual diseases” (mania, epilepsy, lunacy).[12]

In his idiosyncratic way, Paracelsus also encouraged the combination of astrology and magic with alchemy. In his genuine and pseudo-epigraphic works we fijind an enthusiasm for practical laboratory alchemy, with a focus on the distillation of arcana for treatment of human illness, alongside works discussing elemental beings, man’s ethereal body, and contact with spirits.

All of these alchemies, to one extent or another, would claim to be concerned with spirit, but few exponents, however pious, would consider themselves practitioners of a specifijically spiritual alchemy. Nowadays, most people do not really have these kinds of spirits or notions of “spiritual” in mind when they think of spiritual alchemy. A quick browse on the shelves of occult and esoteric bookstores instead discovers books about alchemy as a process of self-purifijication, of spiritual exaltation and self-transformation, “as an inherently spiritual exercise which elevates the practitioner by some esoteric illumination.”[13]

Those familiar, for instance, with the internal and external alchemy of Chinese Taoism, may suspect that Western alchemy is, or includes, an “art of internal meditation or illumination” as much as “an external manipulation of apparatus and chemicals.”[14] For some there is a consideration of “the role of the will and the mind of the spiritually purifijied adept in manipulating the matter of the physical world.”[15]

Others go still further and claim that “real” alchemy has nothing at all to do with the mate-rial laboratory but with the spiritual enlightenment or development of the practitioner. As inspiring as such ideas of self-perfection or transfijiguration may be, it must be exasperating to hear from a historian that there is not much clear evidence of such beliefs in the early history of alchemy.

One of the earliest overt signs of double (or multiple) readings of alchemy, implying that it was concerned not only with the purifijication or transmuta-tion of matter in the laboratory but was being considered as a practice of self-transformation, appears in the late sixteenth and early seventeenth century in the *Amphitheatrum sapientiae aeternae* (Amphitheatre of Eternal Wisdom, 1595/1609) of the German theosopher Heinrich Khunrath of Leipzig. Khunrath explicitly promoted physico-chemical experiment in the laboratory, with an interest in the properties of matter, metallic transmutation, and Paracelsian chemical medicine; but he was unusual in his insistence on the absolutely necessary combination of alchemy, magic and cabala.[16]

From this highly original standpoint he spoke of the purgation of his body, spirit and soul in alchemical terms, connecting this with his novel alchemo-theological declaration that the Philosophers’ Stone is the *fijilius macrocosmi*(Son of the World), working in harmony with Christ as the *fijilius microcosmi* (Son of Man). Khunrath described a threefold Stone (Macrocosmic, Microcosmic, and Divine).

The fijirst of these apparently accomplished many of the feats of medieval alchemy (trans-mutation of metals, creating precious stones from pebbles, producing a perpetually-burning

water for use in ever-burning lamps). The second Stone is far more medicinal, with physical and psychological benefijits for the human being, purging and preserving the body, conferring long life, driving away evil spirits and melancholy, exalting the memory, and so forth. The third, Divine Stone is "the Formula of our Spiritual and corporeal Regeneration," and "the living Image of the mystery of the indivisible union of the Divine Sacrosanct Trinity."[17]

The medical metaphor of regeneration and rejuvenation was already a prominent motif, for example, in the *Book of the Holy Trinity*.[18] Here, in the context of Khunrath's theo-alchemy, regeneration stands at times for the physical regeneration of the glorifijied body of the pious Christian adept,[19] at times for the heavenly body of the *homo spiritualis* within us, or the spiritual rebirth of the individual believer through the Holy Spirit.[20] Like Ashmole and Boyle after him, Khunrath claims a supernatural, revelatory dimension to the Divine Stone, which is described as the "Urim and Thum-mim by which Thrice Great YHVH Cabalistically gives an answer, speaks and utters his sayings about great and hidden things, to the Theo-Sopher."[21]

From close reading of the *Clavis philosophiae et alchimiae Fluddanae* (Key of Fluddean Philosophy and Alchemy, 1633) of the English Hermetic philosopher Robert Fludd (1574-1637), who was familiar with Khunrath's work, Hereward Tilton has discovered possibly the fijirst use of the phrases "spiritual alchemy" (*Alchymia spiritualis*) and "spiritual alchemist" (*Al-chymista spiritualis*) in an early modern esoteric context.[22]

They appear in a passage where Fludd is defending himself against the attacks of the energetic promoter of Mechanical Philosophy, the Minim priest Marin Mersenne (1588-1648), friend of René Descartes: "Thus the impious and unrighteous man, glorifijied by this spiritual alchemy (*Alchymia spirituali*), is elevated from the darkness into the light sphere of piety and righteousness."[23] Such a man is a not a "spurious" alchymist, but one "mystic and true," who "by efffect of this kind of Alchemy, that is the truly Theo-philosophical Stone, can reach the height of immortality."[24]

Jacob Boehme (1575-1624) is, like Khunrath and Fludd, deeply committed to a pious Christian theosophy or cultivation of divine wisdom. While Khunrath's theosophy included an interest in the transmutation of matter as part of God's creation, Boehme was far more intent on the transformation or spiritual rebirth and salvation of man. Partly inspired by theo-alchemical literature, in works like the *Aurora* (1612), Boehme promulgated ideas that were to be of great influence in the following centuries with those who were eventually to promote a radical separation between alchemy and chemistry.[25]

Let us leapfrog from the seventeenth century, over the Enlightenment, into the nineteenth century, which was witness to a host of spiritualists, theosophists, and occultists fascinated by the transformative potential of spiritual alchemy. Here let one example suffijice. Inspired by both Khunrath and Boehme, in her *Suggestive Inquiry into the Hermetic Mystery* (1850), the Mesmerist Mary Anne Atwood (1817-1910) argues that "Man … is the true laboratory of the Hermetic art; his life the subject, the grand distillatory, the thing distilling and the thing distilled, and Self-Knowledge … at the root of all Alchemical tradition."[26]

She enthuses about a "universal art of vital chemistry, which by fermenting the human spirit, purifijies, and fijinally dissolving it, opens the elementary germ into new life and consciousness."[27] Alchemy is no less than a "Divine Chemistry," concerned with "the transmutation of Life."[28] Rather than being an exclusively spiritual form of alchemy – if by that is meant a focus on the human spirit (or soul) – Atwood's work seems to suggest a practice that

is also an attempt to spiritualise the body.

Dr. Dee, but others also who had part of that precious Power brought unto them by Spirits, and expected great matters of it, were all cheated and gull'd … by those Spiritual Chymists."

The idea of spiritual alchemy flourishes in a particularly vigorous way in the realm of psychology. The Viennese psychoanalyst and Freemason Herbert Silberer (1882-1923), who moved in the circle of Freud, was one of the fijirst to write of the psychological insights he discovered in alchemical material, when he declared in *Probleme der Mystik und ihrer Symbolik* (Problems of Mysticism and its Symbolism, 1914) that "Alchemy is the separation of the impure from a purer substance. This is quite as true of the chemical as of the spiritual alchemy."[29]

Nowadays, the best known proponents of an alchemy of self-transmutation or transformation are found among the followers of the Swiss psychiatrist and analytical psychologist Carl Gustav Jung (1875-1961). Following an initial encounter with a translation of the Chinese Taoist classic of inner alchemy, *The Secret of the Golden Flower* (1929), Jung was to become fascinated with what he chose to call "Philosophical Alchemy," and reflected extensively on, for example, Zosimos of Panopolis's alchemical dream visions of a fijiery spirit and the torture and sacrifijice of a brazen and then a leaden man, of the writings of Khunrath, and most notably those of Paracelsus, whom he considered not only a pioneer of chemical medicine but also of psychology and psychotherapy.[30]

Jung's ideas on the relevance of alchemical symbolism to psychology were developed in three main works: *Psychology and Alchemy* (1953), *Alchemical Studies* (1967), and *Mysterium Coniunctionis: An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy* (1970). The foremost student of Jung, Marie Louise von Franz (1915-1998), contributed to the notion of extraverted and introverted traditions of alchemy in *Alchemical Active Imagination* (1997), with technologists and laboratory practitioners like Rhazes being extraverted, while representatives of the introverted approach included Zosimos.[31]

Both Jung and Von Franz found inspiration and support for their ideas in works of the Flemish Paracelsian alchemist Gérard Dorn (ca. 1530-1584), who draws parallels between the alchemical opus and the moral-intellectual transformation of man. There is the implication that any success in the transmutation of base metals into gold was dependent upon a corresponding inward transmutation of the alchemical operator's soul into spiritual gold: "you will never make the one thing that you seek from other things, unless you fijirst of all make one thing of yourself."[32] In *De Philosophia meditativa*

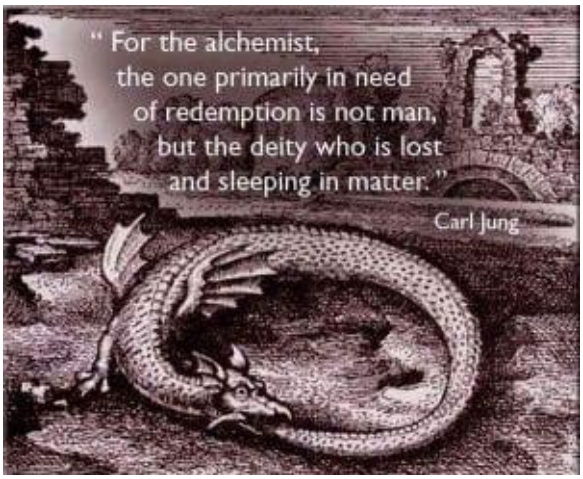
(On Meditative Philosophy), and *De Philosophia chemica ad meditativam comparata* (On Chemical Philosophy compared to Meditative Philosophy), Dorn provides material that encourages a spiritual or psychological interpre-tation of the alchemical goal: "If man knows how to transmute things in the greater world … how much more shall he know how to do in the microcosm, that is, in himself, what he is able to do outside himself, if he but know that the greatest treasure of man dwells in man, and not outside him."[33]

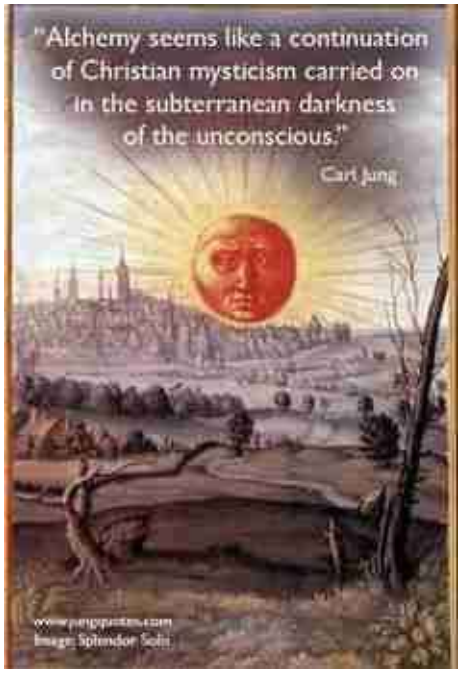
While Jung preferred to speak of "philosophical alchemy," his successors tend to write of either "spiritual alchemy,"[34] a "psychological alchemy" of "states of mind, catharsis, sublimation, purifijication and the attainment of unity and equilibrium,"[35] or "alchemical psychology."[36] Although many of his followers downplay the laboratory aspect of alchemy,

Jung does bear it in mind, as in this distinction he himself makes between alchemy and psychology:

Both disciplines, it is true, are aiming at a “spiritual” goal: the alchemist undertakes to produce a new, volatile (hence aerial or “spiritual”) entity endowed with *corpus, anima, et spiritus*, where *corpus* is naturally un-derstood as a “subtle” body or “breath” body; the analyst tries to bring about a certain attitude or frame of mind, a certain “spirit” therefore.[37]

So, in conclusion, while it is relatively easy to fijind references to spirits and substances in spiritual form in alchemical literature, the vast majority of alchemical records, at least in Western alchemy, are resoundingly “un-spiritual,” in the sense intended in works of nineteenth-century mesmerists and theosophists or twentieth-century psychologists. True, there are rare, tantalising early modern references to such things as “Archetypal Alchemy,” “Alchimia Mystica,” and “Archymagia”; plus the seventeenth-century heyday of “Emblematic Alchemy,” that coincided with an effflorescence of “Mytho-Alchemy” (the notion that ancient Egyptian and Greek myths concealed the secrets of laboratory work),[38] but far more common are the more worldly pursuits of producing gold and preparing chemical medicine.


“ For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter.”
Carl Jung


"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung

1. https://www.facebook.com/groups/56536297291/
2. https://www.cambridge.org/core/books/abs/hermes-explains/isnt-alchemy-a-spiritual-tradition/126EBD42809ABEF2C8C9AFEA8E636379

### 1.1.5 Carl Jung on the "Solstice" - Anthology (2023-05-05 04:39)

# Carl Jung on the "Solstice" - Anthology

**[1]Carl Jung Depth Psychology Facebook Group**

Taurus and Scorpio are equinoctial signs, and this is a clear indication that the sacrifice was primarily connected with the sun cycle: the rising sun that sacrifices itself at the summer solstice, and the setting sun. Since it was not easy to represent sunrise and sunset in the sacrificial drama, this idea had to be shown outside it Carl Jung, CW 5, Para 295

The symbol for that portion of the zodiac in which the sun re-enters the yearly cycle at the time of the winter solstice is Capricorn, originally known as the “Goat-Fish” (αίγόχερως, “goat-horned”): the sun mounts like a goat to the tops of the highest mountains, and then plunges into the depths of the sea like a fish.

The fish in dreams occasionally signifies the unborn child, because the child before its birth lives in the water like a fish; similarly, when the sun sinks into the sea, it becomes child and fish at once.

The fish is therefore a symbol of renewal and rebirth. Carl Jung, CW 5, Para 290

In astrology, Cancer is a feminine and watery sign, and the summer solstice takes place in it. In the melothesiae it is correlated with the breast. It rules over the Western sea Carl Jung, CW 9i, Para 605.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear a rustling in the primeval forest of the unconscious. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages Carl Jung, CW 10, Para 375

As Cumont observes, Cautes and Cautopates sometimes carry in their hands the head of a bull and of a scorpion respectively.

Taurus and Scorpio are equinoctial signs, and this is a clear indication that the sacrifice was primarily connected with the sun cycle: the rising sun that sacrifices itself at the summer solstice, and the setting sun.

Since it was not easy to represent sunrise and sunset in the sacrificial drama, this idea had to be shown outside it. Carl Jung, CW 5, Para 295

The ancients had in mind chiefly Pagurus bernhardus, the hermit crab. It hides in its shell and cannot be attacked.

Therefore it signifies caution and foresight, knowledge of coming events.

It “depends on the moon, and waxes with it.”

It is worth noting that the crab appears just in the mandala in which we see the phases of the moon for the first time.

Astrologically, Cancer is the house of the moon. Because of its backwards and sideways movement, it plays the role of an unlucky animal in superstition and colloquial speech (“crabbed,” “catch a crab,” etc.).

Since ancient times cancer (καρκίνος) has been the name for a malignant tumour of the glands.

Cancer is the zodiacal sign in which the sun begins to retreat, when the days grow shorter.

Pseudo-Kallisthenes relates that crabs dragged Alexander’s ships down into the sea.

Karkinos” was the name of the crab that bit Heracles in the foot in his fight with the Lernaean monster.

In gratitude, Hera set her accomplice among the stars.

In astrology, Cancer is a feminine and watery sign, and the summer solstice takes place in it.

In the melothesiae it is correlated with the breast. It rules over the Western sea.

In Propertius it makes a sinister appearance: “OctipedisCancri terga sinistra time” (Fear thou the ill-omened back of the eight-footed crab).

De Gubernatis says: “The crab . . . causes now the death of the solar hero and now that of the monster.”

The Panchatantra (V, 2) relates how a crab, which the mother gave to her son as apotropaic magic, saved his life by killing a black snake.

As De Gubernatis thinks, the crab stands now for the sun and now for the moon, according to whether it goes forwards or backwards.  Carl Jung CW 9i, Para 605

David Stoupakis
Astrology was the first form of psychology,
which is an extremely young science...
Carl Jung
Dream Analysis Seminar

999 astrology

000 astrology

1. https://www.facebook.com/groups/56536297291/

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### 1.1.6 Carl Jung on the "Atonement" and "At-One-Ment" (2023-05-06 09:11)

Carl Jung on the "Atonement" and "At-One-Ment"

This significant change finds its true fulfillment only in the symbol of the crucified God.

In atonement for Adam’s sin a bloody human sacrifice is hung upon the tree of life.

Although the tree of life has a mother significance, it is no longer the mother, but a symbolic equivalent to which the hero offers up his life.

One can hardly imagine a symbol which expresses more drastically the subjugation of instinct  Carl Jung, CW 5, Para 398

The same applies to the congregation and the offered substances:  they are all ministering causes of the sacred event.

The presence of the Godhead binds all parts of the sacrificial act into a mystical unity, so that it is God himself who offers himself as a sacrifice in the substances, in the priest, and in the congregation, and who, in the human form of the Son, offers himself as an atonement to the Father  Carl Jung, CW 11, Para 378

Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed?  Carl Jung, Red Book, Page 352

It is psychologically correct to say that ‘At-one-ment’ is attained by withdrawal from the world of consciousness.

In the stratosphere of the unconscious there are no more thunderstorms, because nothing is differentiated enough to produce tensions and conflicts. These belong to the surface of our reality.  Carl Jung, Tibetan Book of the Great Liberation, Page 66

The realization of the One Mind is, as our text says, the ‘at-one-ment of the Tri-Kāya’; in fact it creates the at-one-ment.

But we are unable to imagine how such a realization could ever be complete in any human individual.

There must always be somebody or something left over to experience the realization, to say ‘I know at-one-ment, I know there is no distinction’.  Carl Jung, Tibetan Book of the Great Liberation, Page 71

The experience of ‘at-one-ment’ is one example of those ‘quick-knowing’ realizations of the East, an intuition of what it would be like if one could exist and not exist at the same time.

If I were a Moslem, I should maintain that the power of the All-Compassionate is infinite, and that He alone can make a man to be and not to be at the same time.

But for my part I cannot conceive of such a possibility.

I therefore assume that, in this point, Eastern intuition has overreached itself. Carl Jung, Tibetan Book of the Great Liberation, Page 71

In the fourth picture Sol kneels before Mithras. (Cf. pl. XXIVa.)

These last two pictures show that Mithras has arrogated to himself the strength of the sun and become its lord.

He has conquered his animal nature (the bull).

Animals represent instinct, and also the prohibition of instinct, so that man becomes human through conquering his animal instinctuality.

Mithras has thus sacrificed his animal nature—a solution already anticipated in the Gilgamesh Epic by the hero's renunciation of the terrible Ishtar.

In the Mithraic sacrifice the conquest of instinctuality no longer takes the archaic form of overpowering the mother, but of renouncing one's own instinctive desires.

The primitive idea of reproducing oneself by entering into the mother's body has become so remote that the hero, instead of committing incest, is now sufficiently far advanced in the domestic virtues to seek immortality through the sacrifice of the incest tendency.

This significant change finds its true fulfilment only in the symbol of the crucified God.

In atonement for Adam's sin a bloody human sacrifice is hung upon the tree of life.126 (Cf. pl. XXXVI.)

Although the tree of life has a mother significance, it is no longer the mother, but a symbolical equivalent to which the hero offers up his life.

One can hardly imagine a symbol which expresses more drastically the subjugation of instinct.

Even the manner of death reveals the symbolic content of this act: the hero suspends himself in the branches of the maternal tree by allowing his arms to be nailed to the cross.

We can say that he unites himself with the mother in death and at the same time negates the act of union, paying for his guilt with deadly torment.

This act of supreme courage and supreme renunciation is a crushing defeat for man's animal nature, and it is also an earnest of supreme salvation, because such a deed alone seems adequate to expiate Adam's sin of unbridled instinctuality.

The sacrifice is the very reverse of regression—it is a successful canalization of libido into the symbolic equivalent of the mother, and hence a spiritualization of it. Carl Jung, CW 5, Para 398

Humanity came to its gods by accepting the reality of the symbol, that is, it came to the reality of thought, which has made man lord of the earth.

Devotion, as Schiller correctly conceived it, is a regressive movement of libido towards the primordial, a diving down into the source of the first beginnings.

Out of this there rises, as an image of the incipient progressive movement, the symbol, which is a condensation of all the operative unconscious factors—"living form," as Schiller says, and a God-image, as history proves.

It is therefore no accident that he should seize on a divine image, the Juno Ludovici, as a paradigm.

Goethe makes the divine images of Paris and Helen float up from the tripod of the Mothers99—on the one hand the rejuvenated pair, on the other the symbol of a process of inner union, which is precisely what Faust passionately craves for himself as the supreme inner atonement.

This is clearly shown in the ensuing scene as also from the further course of the drama.

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life,

beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon.

This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols.

I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. Carl Jung, CW 6, Para 202

The ritual event that takes place in the Mass has a dual aspect, human and divine.

From the human point of view, gifts are offered to God at the altar, signifying at the same time the self-oblation of the priest and the congregation.

The ritual act consecrates both the gifts and the givers.

It commemorates and represents the Last Supper which our Lord took with his disciples, the whole Incarnation, Passion, death, and resurrection of Christ.

But from the divine point of view this anthropomorphic action is only the outer shell or husk in which what is really happening is not a human action at all but a divine event.

For an instant the life of Christ, eternally existent outside time, becomes visible and is unfolded in temporal succession, but in condensed form, in the sacred action: Christ incarnates as a man under the aspect of the offered substances, he suffers, is killed, is laid in the sepulchre, breaks the power of the underworld, and rises again in glory.

In the utterance of the words of consecration the Godhead intervenes, Itself acting and truly present, and thus proclaims that the central event in the Mass is Its act of grace, in which the priest has only the significance of a minister.

The same applies to the congregation and the offered substances: they are all ministering causes of the sacred event.

The presence of the Godhead binds all parts of the sacrificial act into a mystical unity, so that it is God himself who offers himself as a sacrifice in the

substances, in the priest, and in the congregation, and who, in the human form of the Son, offers himself as an atonement to the Father. Carl Jung, CW 11, Para 378

The traditional view of Christ's work of redemption reflects a one-sided way of thinking, no matter whether we regard that one-sidedness as purely human or as willed by God.

The other view, which regards the atonement not as the payment of a human debt to God, but as reparation for a wrong done by God to man, has been briefly outlined above.

This view seems to me to be better suited to the power situation as it actually exists.

The sheep can stir up mud in the wolf's drinking water, but can do him no other harm.

So also the creature can disappoint the creator, but it is scarcely credible that he can do him a painful wrong.

This lies only in the power of the creator with respect to the powerless creature.

On this view, a wrong is imputed to God, but it is certainly no worse than what has already been imputed to him if one assumes that it was necessary to torture the son to death on the Cross merely in order to appease the father's wrath.

What kind of father is it who would rather his son were slaughtered than forgive his ill-advised creatures who have been corrupted by his precious Satan?

What is supposed to be demonstrated by this gruesome and archaic sacrifice of the son? God's love, perhaps? Or his implacability?

We know from chapter 22 of Genesis4 and from Exodus 22:29 that Yahweh has a ten-

dency to employ such means as the killing of the son and the first-born in order to test his people's faith or to assert his will, despite the fact that his omniscience and omnipotence have no need whatever of such savage procedures, which moreover set a bad example to the mighty ones of the earth.

It is very understandable, therefore, that a naïve mind is apt to run away from such questions and excuse this manoeuvre as a beautiful sacrificium intellectus.

If one prefers not to read the Eighty-ninth Psalm, the matter will not end there. He who cheats once will cheat again, particularly when it comes to self-knowledge.

But self-knowledge, in the form of an examination of conscience, is demanded by Christian ethics.

They were very pious people who maintained that self-knowledge paves the way to knowledge of God. Carl Jung, CW 11, Para 661

The future indwelling of the Holy Ghost in man amounts to a continuing incarnation of God. Christ, as the begotten son of God and preexisting mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man.

But man participates in the darkness of the world, and therefore, with Christ's death, a critical situation arises which might well be a cause for anxiety. When God became man all darkness and evil were carefully kept outside.

Enoch's transformation into the Son of Man took place entirely in the realm of light, and to an even greater extent this is true of the incarnation in Christ. It is highly unlikely that the bond between God and man was broken with the death of Christ; on the contrary, the continuity of this bond is stressed again and again and is further confirmed by the sending of the Paraclete.

But the closer this bond becomes, the closer becomes the danger of a collision with evil.

On the basis of a belief that had existed quite early, the expectation grew up that the light manifestation would be followed by an equally dark one, and Christ by an Antichrist.

Such an opinion is the last thing one would expect from the metaphysical situation, for the power of evil is supposedly overcome, and one can hardly

believe that a loving father, after the whole complicated arrangement of salvation in Christ, the atonement and declaration of love for mankind, would again let loose his evil watch-dog on his children in complete disregard of all that had gone before.

Why this wearisome forbearance towards Satan?

Why this stubborn projection of evil on man, whom he has made so weak, so faltering, and so stupid that we are quite incapable of resisting his wicked sons? Why not pull up evil by the roots? Carl Jung, CW 11, Para 693

[1551] There were very good reasons why the Catholic Church has carefully purified Christ and his mother from all contamination by the peccatum originale.

Protestantism was more courageous, even daring or—perhaps? —more oblivious of the consequences, in not denying—expressis verbis—the human nature (in part) of Christ and (wholly) of his mother.

Thus the ordinary man became a source of the Holy Spirit, though certainly not theonly one.

It is like lightning, which issues not only from the clouds but also from the peaks of the mountains.

This fact signifies the continued and progressive divine incarnation.

Thus man is received and integrated into the divine drama.

He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.

I look upon the receiving of the Holy Spirit as a highly revolutionary fact which cannot take place until the ambivalent nature of the Father is recognized.

If God is the summum bonum, the incarnation makes no sense, for a good god could never produce such hate and anger that his only son had to be sacrificed to appease it.

A Midrash says that the Shofar is still sounded on the Day of Atonement to remind YHWH of his act of injustice towards Abraham (by compelling him to slay Isaac) and to prevent him from repeating it.

A conscientious clarification of the idea of God would have consequences as upsetting as they are necessary.

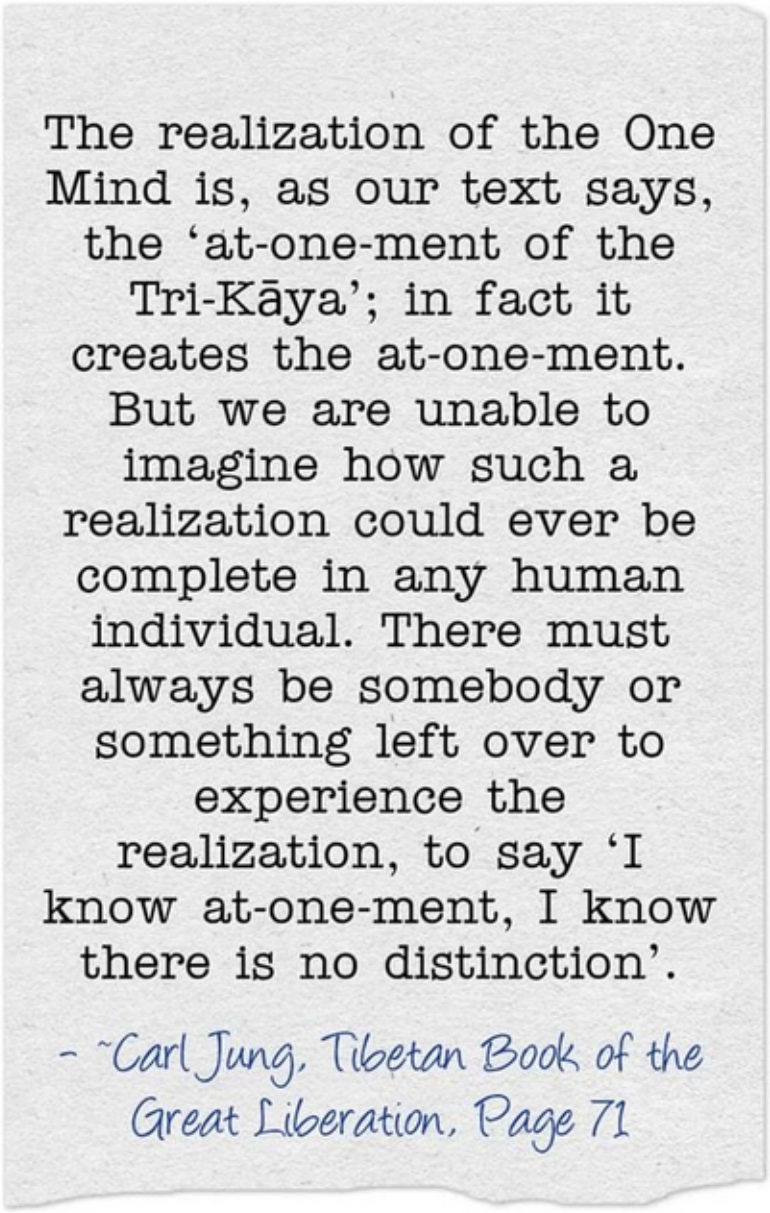
They would be indispensable for an interior development of the trinitarian drama and of the role of the Holy Spirit.

The Spirit is destined to be incarnate in man or to choose him as transitory dwelling-place. “Non habet nomen proprium,” says St. Thomas; because he will receive the name of man.

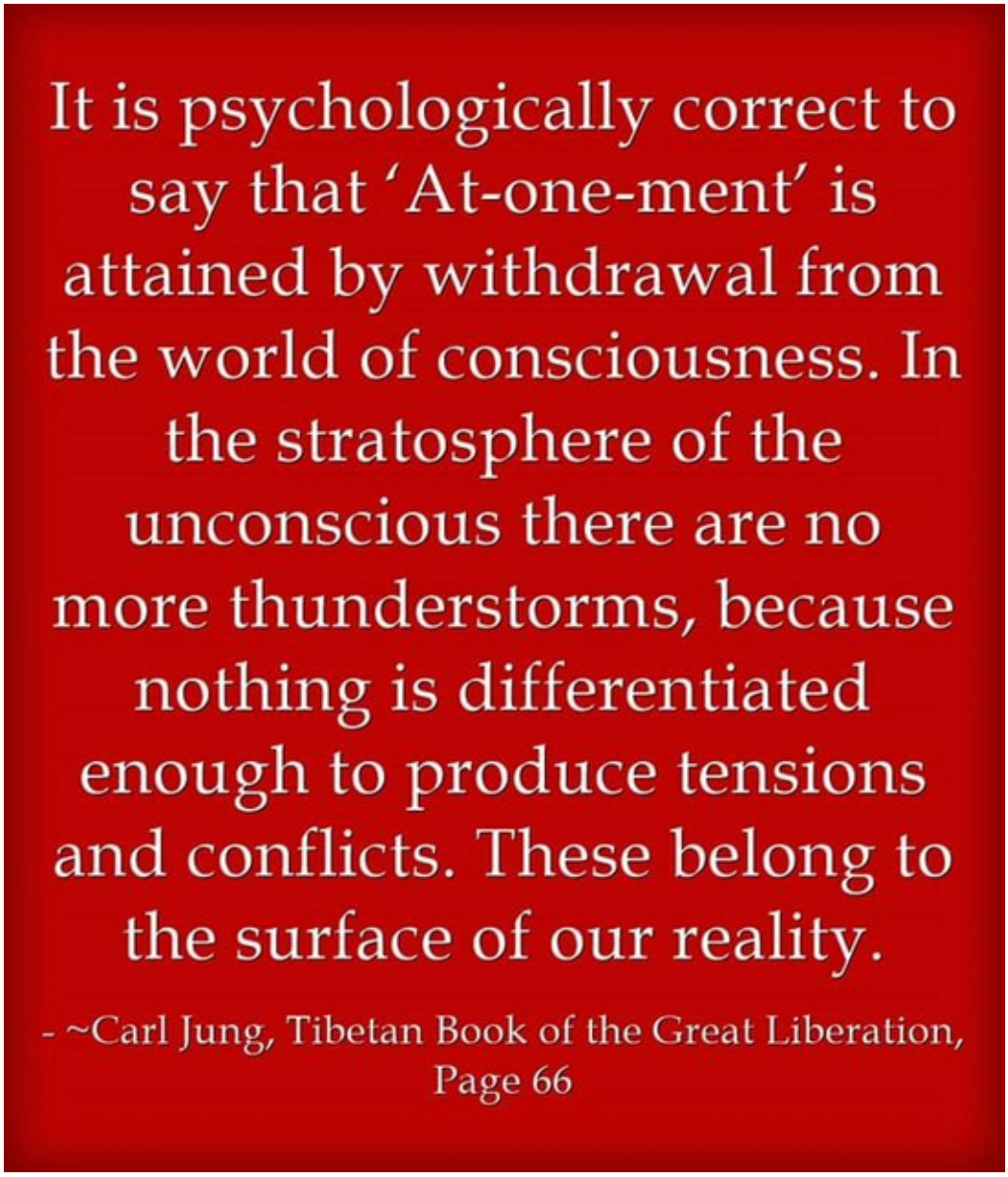
That is why he must not be identified with Christ.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his.

Thus we become the “sons of god” fated to experience the conflict of the divine oppo-sites, represented by the crucifixion. Carl Jung, CW 18, Para 1551


The realization of the One Mind is, as our text says, the 'at-one-ment of the Tri-Kāya'; in fact it creates the at-one-ment. But we are unable to imagine how such a realization could ever be complete in any human individual. There must always be somebody or something left over to experience the realization, to say 'I know at-one-ment, I know there is no distinction'.
- ~Carl Jung, Tibetan Book of the Great Liberation, Page 71

056 Atonement


It is psychologically correct to say that ‘At-one-ment’ is attained by withdrawal from the world of consciousness. In the stratosphere of the unconscious there are no more thunderstorms, because nothing is differentiated enough to produce tensions and conflicts. These belong to the surface of our reality.
- ~Carl Jung, Tibetan Book of the Great Liberation, Page 66

046 Atonement

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**[2]Carl Jung Depth Psychology Blog**

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/

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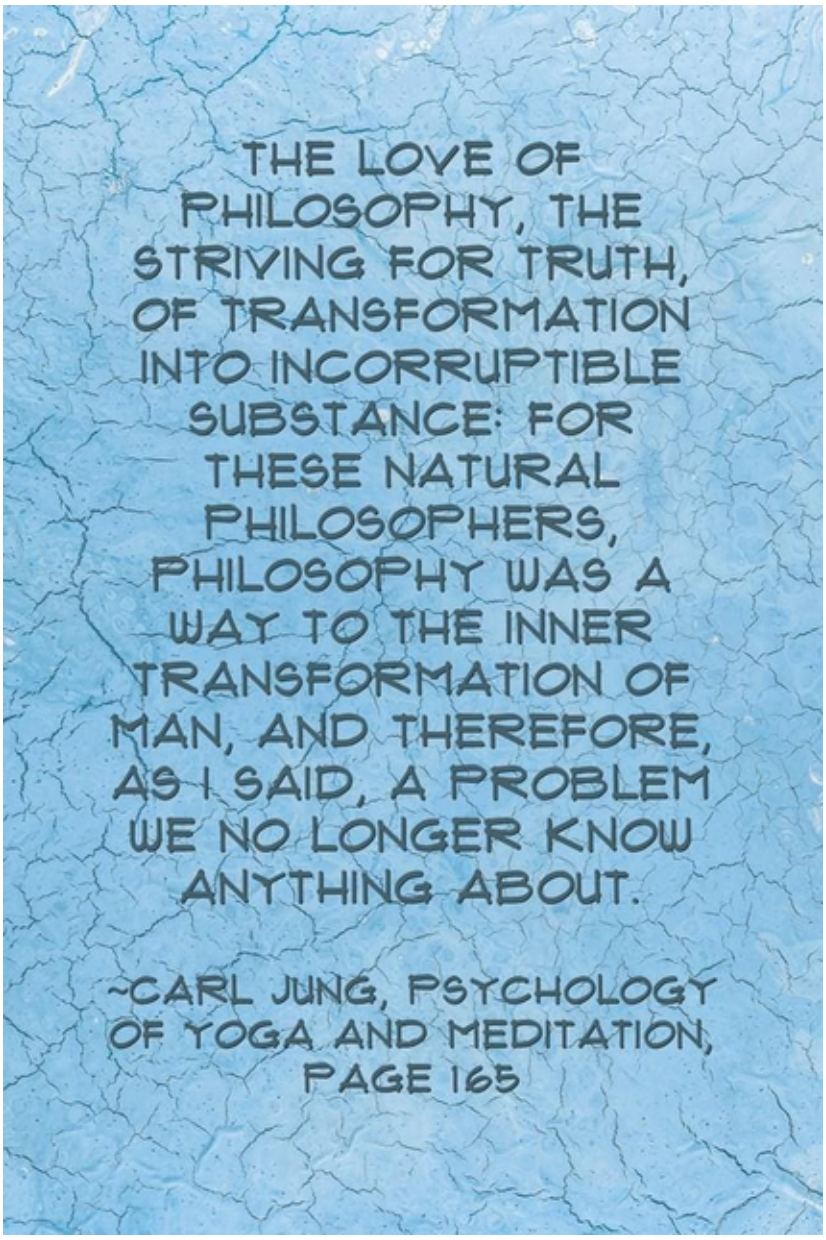
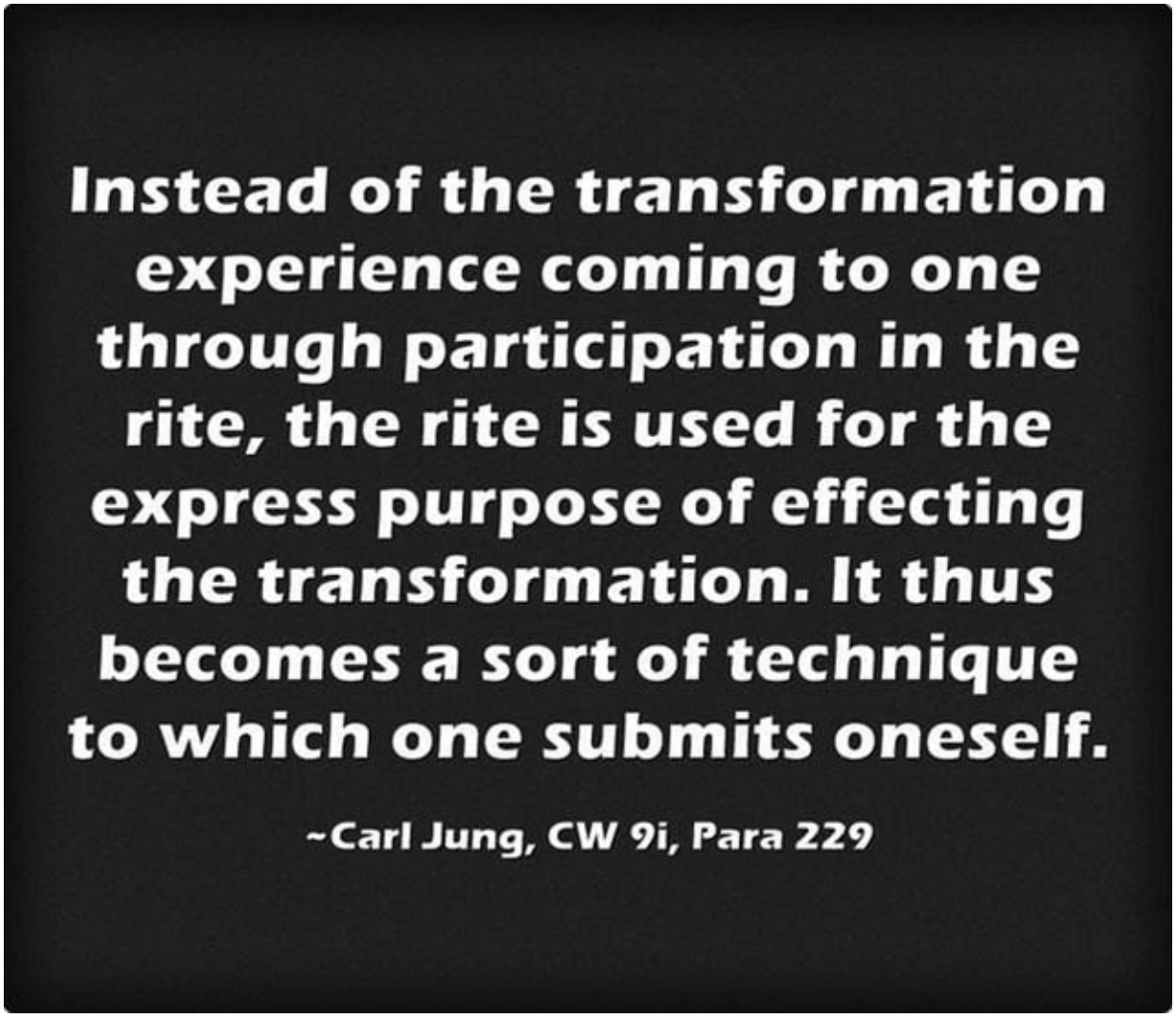
### 1.1.7 1. Marion Woodman: The Psychology of Transformation - Great YouTube Presentation (2023-05-07 04:20)

# Marion Woodman: The Psychology of Transformation - YouTube Presentation

**[1]Carl Jung Depth Psychology Facebook Group**


THE LOVE OF PHILOSOPHY, THE STRIVING FOR TRUTH, OF TRANSFORMATION INTO INCORRUPTIBLE SUBSTANCE: FOR THESE NATURAL PHILOSOPHERS, PHILOSOPHY WAS A WAY TO THE INNER TRANSFORMATION OF MAN, AND THEREFORE, AS I SAID, A PROBLEM WE NO LONGER KNOW ANYTHING ABOUT.
~CARL JUNG, PSYCHOLOGY OF YOGA AND MEDITATION, PAGE 165

220 transformation


Instead of the transformation experience coming to one through participation in the rite, the rite is used for the express purpose of effecting the transformation. It thus becomes a sort of technique to which one submits oneself.
~Carl Jung, CW 9i, Para 229

107 transformation

**[3]The Psychology of Transformation by Marion Woodman**

**[4]Carl Jung Depth Psychology Blog**

1. https://www.facebook.com/groups/56536297291/
2. https://www.youtube.com/watch?v=PTYYJMvUodM&t=3s&ab_channel=MedicinePath
3. https://jungchicago.org/blog/marion-woodman-month-chrysalis-the-psychology-of-transformation-with-marion

-woodman/
4. https://carljungdepthpsychologysite.blog/

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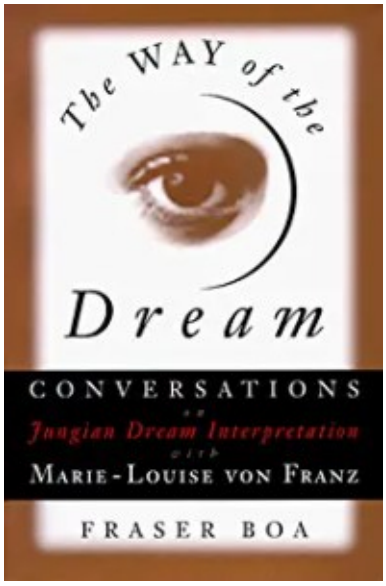
### 1.1.8 Marie-Louise von Franz: The Way of the Dream - Anthology (2023-05-08 05:58)

# Marie-Louise von Franz: The Way of the Dream - Anthology

**[1]Carl Jung Depth Psychology Facebook Group**




**[2]The Way of the Dream by Marie-Louise von Franz**

**How long have you been studying dreams?**

Well, I think about thirty years. I have figured out that I have interpreted approximately something like sixty-five thousand dreams. That's a minimum. Marie-Louise von Franz, The Way of the Dream, Page 9

If you analyze dreams of artists or creative scientists, for example, very often you find that new ideas are revealed to them in their dreams. They don't figure them out in their

computer. Rather they come from the unconscious as so-called "sudden ideas." Marie-Louise von Franz, The Way of the Dream, Page 11

The dreams cannot protect us from the vicissitudes and illnesses and sad events of human existence. But they do give us a guiding line on how to cope with them, how to find a meaning in our life, how to fulfill our own destiny, how to follow our own star, so to speak, in order to realize the greater potential of life within us. Marie-Louise von Franz, The Way of the Dream, Page 11-12

When I first met Jung, he explained a case of a woman who had a vision, and he interpreted her vision to me. That gave me a shock, for I suddenly realized that for him inner events, like visions or dreams, were the reality. They were a reality as well as what we call the outer reality. Marie-Louise von Franz, The Way of the Dream, Page 12

I think it's like all the sciences; only an elite will go into the intricacies and the scientific complications of dream interpretation and the questions it raises. It's a profession and it needs professional skill. The man in the street cannot pick it up and know it as well. Marie-Louise von Franz, The Way of the Dream, Page 14

That's why, in general, one should not interpret one's own dreams. Dreams generally point to our blind spot. They never tell us what we already know. They tell us what we don't know. But when people interpret their own dreams they tend to say, "Yes, I know what that means." Marie-Louise von Franz, The Way of the Dream, Page 14

He himself often complained bitterly, "I have no Jung to interpret my dreams." So he used to tell his dreams to his pupils, and even if they said something stupid, it might give him another slant on his dream and make him more objective. Marie-Louise von Franz, The Way of the Dream, Page 15-16

The trouble with interpreting your own dreams is that you can't see your own back. If you show it to another person, he can see it, but you can't. And dreams point to your back, to what you don't see, and you have to stand on your head, so to speak, to understand your own dreams. Marie-Louise von Franz, The Way of the Dream, Page 16

We are now discovering that the dream world is the most beneficent thing on earth, and that attending to one's dreams is the healthiest thing one can do. But the dream world can also devour a person by way of daydreaming, spinning neurotic fantasies, or chasing unrealistic ideas. Marie-Louise von Franz, The Way of the Dream, Page 16

The dream world is beneficent and healing only if we have a dialogue with it but at the same time remain in actual life. We must not forget living. The duties of real living must not be neglected. Marie-Louise von Franz, The Way of the Dream, Page 16

It was always a surprising revelation that lasted as long as I worked with him [Jung]. Later, when he got old, I didn't tell him so many dreams because I saw that it tired him. (Dream interpretation takes a real physical effort. It's not just a mental exercise.) But in the first years of my analysis, the work mostly consisted of unraveling those Chinese messages of the night. I remember going to analysis in a tense, nervous, often depressed mood, and coming back after the hour with a feeling of "Ah, now I know, now I see where the whole thing is going." Marie-Louise von Franz, The Way of the Dream, Page 13

Yes, I have had many dreams which changed my life, which I experienced as a great revelation. There is one in particular which I think is the biggest dream I ever had. That dream I dreamt between meeting Jung and asking him for analysis. I was eighteen, and on Christmas night I had what Jung would call an archetypal dream, a religious dream.

It was a very long mythological descent into the underworld. One could sum it up as a descent into Hades, finding the mystical water of alchemy, and coming back with it. A kind of shamanistic journey into the land of death. I still consider it to be the biggest dream of my life. I woke up deeply shaken. I was so shaken that for a few hours I couldn't move. I had to stay in bed shivering until I had the courage to get up and put my clothes on again.

I told that dream to Jung, but he never interpreted it in detail. He only said, "I knew you had something to do with alchemy. When I met you, I knew that was so. And now we see. " And that dream laid the basis for a major work of my life, my collaboration with Jung on the symbolism of alchemy. The Way of the Dream, Page 17

In Jungian psychology, we have a technique. We compare the dream to a drama and examine it under three structural headings: first, the introduction or exposition-the setting of the dream and the naming of the problem; second, the peripeteia-that would be the ups and downs of the story; and finally, the lysis–the end solution or, perhaps, catastrophe. Marie-Louise von Franz, The Way of the Dream, Page 33

If you want to interpret your own dream, it's best if you write the dream on one half of the paper, and then for every word in the dream write down your associations opposite. By associations I mean whatever comes to your mind spontaneously. Marie-Louise von Franz, The Way of the Dream, Page 35-36

But there are also dreams in which the dreamer has no associations.

There are so-called archetypal dreams that have a mythological meaning, and with them generally people have no associations. Marie-Louise von Franz, The Way of the Dream, Page 36

Because the dream never tells you what you know already. It always points to something you don't know, a blind spot. It's like trying to see your own back. You can show your back to the doctor and he can see what's the matter with it, but you can't see it. And your own psychological blind spot is like your back or your ass, so to speak, you sit on it but you cannot look at it. Marie-Louise von Franz, The Way of the Dream, Page 38

It's very difficult to interpret one's own dream. If one has to, one has to, but it is most helpful to have another eye on it, even somebody who doesn't know about dreams. For while you're talking and explaining the dream to the other person, often its meaning suddenly becomes clear. Marie-Louise von Franz, The Way of the Dream, Page 39

Jung, for instance, had nobody to interpret his dreams, so he often told them to a man who knew nothing about dreams. Jung said laughingly, "Just the off-the-point remarks of this man made me feel, 'No, it isn't that, but I know now what it is.'" Marie-Louise von Franz, The Way of the Dream, Page 39

I think these books [Dream Dictionaries] are very, very bad. They get you off the track because they give a static interpretation. A snake means an illness, or means the death of a relative; breaking teeth means the loss of parents or whatever. There are now modern dictionaries which are a bit more differentiated, but still they have a fixed meaning. Marie-Louise von Franz, The Way of the Dream, Page 39-40

The great danger of all psychological helping professions is the potential to interfere with the other person's life. Think, for instance, of the idea of what is normal. A therapist may have an idea of normality and think the other person should become normal. That's interference, that's a power attitude. Marie-Louise von Franz, The Way of the Dream, Page 40

For instance, the other day, I saw dreams of a little seven-year-old girl which were the dreams of a dying person. Now, actually she had had a cancer operation and will probably die within two or three years. I didn't know it when I saw the dreams. They were most unusual. She had the dreams of an old, wise personality. Marie-Louise von Franz, The Way of the Dream, Page 40

There is, for instance, a whole symbolism in Egypt-and you have allusions to it in the Bible-that man is like wheat: he blossoms, he is cut down by death, and from the roots he sprouts again. So the cycle of life and death and returning to eternal life has been projected onto the wheat. Marie-Louise von Franz, The Way of the Dream, Page 67

But more frequently, if we read the histories of gifted, outstanding people, they generally have trouble with other members of their families who misunderstand their outstanding fate. They are jealous of them and desire to hammer them into shape. Marie-Louise von Franz, The Way of the Dream, Page 67

But as soon as he began to obey the dreams, his physical symptoms, including his impotence, disappeared. He was cured by completely changing his artistic style. He did not have to change his vocation. He had only to change his style. Marie-Louise von Franz, The Way of the Dream, Page 68

The essence of a religious saying is that paradox which asserts the superiority of the spirit over matter. In the materialistic world, there is no such a thing as a virgin birth, but by asserting it is so, the religious saying asserts the priority of certain inner, spiritual things above outer, material things. Marie-Louise von Franz, The Way of the Dream, Page 70

I remember the dream of a woman who dreamt that she saw a little mechanical animal. It was made of diamonds, but it was alive and walked around on the floor. She consulted Jung about the dream, and he said to her, "That is to prove to you that the impossible is possible. You are still too rational. You think such a thing cannot happen. You are not open to miracles, and there are miracles. In the realm of the psyche miracles can happen." Marie-Louise von Franz, The Way of the Dream, Page 70

Some people think that by attending to dreams, one becomes a solitary lunatic, a funny kind of autistic person who follows his own dream in an asocial way. But that is not true. Very often dreams suggest a relationship with someone or something which doesn't occur to us at all in consciousness. They create social bonds and new social behavior just as they sometimes sever old social ties. Marie-Louise von Franz, The Way of the Dream, Page 71

Even now in the streets of Communist China there are specialists whom you can pay to have a dream interpreted, and from the interpretations I have read, they sound most modern. These interpreters are very good psychologists, and they have intuitions about the dreams of people which correspond completely to what we would say. Marie-Louise von Franz, The Way of the Dream, Page 72

Now, all introverted individualists secretly envy the extravert because the extravert is more successful collectively. In general, introverts have a certain feeling of inferiority toward extraverts. Extraverts also have them toward the other, but they never admit it. Marie-Louise von Franz, The Way of the Dream, Page 79

There are people who prefer to live their worst side, and then their shadow is positive. Criminals, for example, often live the worst side of their personality, and have a positive shadow. They have a well-meaning helper of man as a shadow figure. Marie-Louise von Franz, The Way of the Dream, Page 79

Aggression can also be completely split off. People then simply decide they have no affects, that they are not annoyed by anything. Feeling types do that. They like a harmonious surrounding, so even if their children and their partners annoy them madly, they just assume that they are not angry, that it doesn't matter. Marie-Louise von Franz, The Way of the Dream, Page 92

But a man who has never freed himself from the mother cannot put the princess and the bitch together, so to speak. Marie-Louise von Franz, The Way of the Dream, Page 94

the princess Rapunzel is imprisoned by a witch. It's the mother figure behind the scene which brings forth the constellation. And when this happens, both lovers cannot meet on earth. Only when Rapunzel has come down to earth from her tower and the prince has wandered around in the desert in misery and pain can they finally meet. Marie-Louise von Franz, The Way of the Dream, Page 94

Movies are our modern form of myths and fairy tales, and therefore movies which tell about the inner world, as fairy tales do, are attractive to the public, because we really need myths to have an orientation toward, a mapping out of, the dream world or the unconscious. Marie-Louise von Franz, The Way of the Dream, Page 94

Yes, wherever there is an institution, people tend to become infantile and wish to suck that institution for money, to ask for loans and stipends, to use it as benevolent mother. The universities are even called-or they were in the past called-alma mater, the benevolent mother. Marie-Louise von Franz, The Way of the Dream, Page 95

We are still living in an age, at the end of an age, where the opposites, Jupiter and Saturn, good and evil, spirit and instinctive physical drive, are in great opposition. We are torn apart by opposites, which in political terms would amount to having a war at any minute. We have even on one side of the Iron Curtain an anti-Christian principle ruling, and on the other side officially still, a Christian outlook ruling. Marie-Louise von Franz, The Way of the Dream, Page 97

That is one way certain men escape the devouring mother. They do not slay the dragon; they outwit the dragon. They build up a kind of mental, masculine realm of their own where their mothers cannot follow them. Nowadays, they might be the men who study theoretical physics

and become very intelligent. Marie-Louise von Franz, The Way of the Dream, Page 99

Funeral rites are one of these great rituals. The symbolic performances are to help the dead person get away from this earth into the beyond and also to aid the survivors in reestablishing their psychic balance. The ritual has really a therapeutic function; it protects man from the dangerous invasions of the unconscious. Marie-Louise von Franz, The Way of the Dream, Page 103

And so all rituals on earth are healing gestures. They are symbolic performances which heal the psychic wounds and help us to make the great transitions in life. But through the activities of our missions and the giving up of our Christian rites we have destroyed the rituals, and more and more modern man is lost when he comes to such crucial situations as the death of a relative or making the step toward becoming adult or getting married. Marie-Louise von Franz, The Way of the Dream, Page 103

Well, we have not many sociological matriarchies. But I once read a book about a South American Indian tribe where there was actually a sociological (not religious but sociological) matriarchy. There the women were happy, fat whores ordering the men about, and the men were lean, submissive, nervous creatures who planted the fields and did the work for the women.

On the positive side, there was earthly wealth and gratification of sexual drives. But on the negative side, there was no spirit whatsoever. It was a world of total stupidity, of only living; living very agreeably, but no thinking, no idea of spiritual realization at all. And the men, accordingly, were unhappy, submissive, rather poor creatures. Marie-Louise von Franz, The Way of the Dream, Page 104

Wisdom is closer to life. It is present when a man knows how to love women and knows how to relate to women and has wisdom at the same time, a wisdom which protects him from their devouring side. The highest form of love is also something with a grain of salt in it.

What do you mean by that?

I won’t say.

Psychologically, how do you explain love?

I flatly refuse to explain that! It’s above me. Marie-Louise von Franz, The Way of the Dream, Page 108

The constellations in the sky represent the background constellations of great historical events, as if in our deep unconscious we are not isolated, but we are somehow linked up with the whole of mankind and mankind is dreaming an ongoing dream. This is what accounts for the changes in politics and religions. Marie-Louise von Franz, The Way of the Dream, Page 111

Christianity was thought to have originated in a time of these extreme contrasts coming together, the dark and the light and the body and the spirit. Everything was torn apart into enormous opposites and conflicts. The whole idea was that the age of Christianity would be characterized first by the domination of Christ, the Jupiter spirit, and then by the anti-Christ, the Saturn spirit. Marie-Louise von Franz, The Way of the Dream, Page 112

The prominence of the moon in the sky in this dream can be seen as reflecting a collective situation, namely, the coming up of the feminine archetype. A typical characteristic of our time is the emergence of a strong feminine element. It can be seen both in the liberation of women and also in the psychology of men. Marie-Louise von Franz, The Way of the Dream, Page 114

His fate will have to do with an integration of the feminine principle, which is the moon. That fate is different from the Gilgamesh epic. At that time, the matriarchal world of unconsciousness had to be over¬ come by the hero. Nowadays, some four thousand years later, the situation is reversed. Marie-Louise von Franz, The Way of the Dream, Page 118

Jung called the male personification of the unconscious in a woman's dreams the animus, which is the Latin word for "spirit." Marie-Louise von Franz, The Way of the Dream, Page 143

Like the anima in a man, the animus exhibits four stages of development. In Man and His Symbols, Dr. von Franz outlines these stages:

He first appears as a personification of mere physical power, for instance, as an athletic champion or "muscle man. " In the next stage he possesses initiative and the capacity for planned action. In the third stage, the animus becomes the "word" . . . and finally, in his fourth manifestation, the animus is the incarnation of meaning. On this highest level he becomes (like the anima) a mediator of the religious experience whereby life acquires a new meaning. He gives the woman spiritual firmness, an invisible inner support that compensates for her outer softness. Marie-Louise von Franz, The Way of the Dream, Page 143

On this highest level the inner man acts as a bridge to the Self. He personifies a woman's capacities of courage, spirit, and truth and connects her to the source of her personal creativity. But, like the vampire anima in a man, the animus in his negative form is a parasite. He personifies brutality, coldness, and obstinacy, and paralyzes a woman's growth. Marie-Louise von Franz, The Way of the Dream, Page 144

To transform the animus involves immense suffering, for it means nothing less than forsaking an old identity for a new one. It takes a great deal of courage. But the journey is well undertaken for the rewards are immeasurable. Marie-Louise von Franz, The Way of the Dream, Page 144

Well, I would say the modern style in Western societies, and beginning also now in China and in the Marxist societies, is to organize the masses with computers and discourage every personal feeling. Marie-Louise von Franz, The Way of the Dream, Page 152

It reminds us of what Jung once said, "There is no difficulty that does not ultimately stem from ourselves." We are our own difficulty. Marie-Louise von Franz, The Way of the Dream, Page 151

In other words, the animus, her own masculinity, would be a problem to her. Such a woman would tend to behave toward herself as her father behaved toward her. If the father was tyrannical, even after his death, -the woman would still tyrannize herself with ideas and opinions which came from the father image. . Marie-Louise von Franz, The Way of the Dream, Page 156

the cat often is an image of something feminine, independent and sure of itself, just what modern women so often lack. That's why the cat goddess comes up in women's dreams as a positive model of feminine behavior. It is not brutal; it does not display any masculine features. It is feminine and, at the same time, very firm, very identical with itself. The cat is not very amiable, but very true to itself. Marie-Louise von Franz, The Way of the Dream, Page 157

The negative animus behaves here like a jealous lover. He wants to keep the woman for himself by cutting her off from all men. When she has some loving feelings toward any man, then up comes this "You should not do that" animus. Or it's projected. Marie-Louise von Franz, The Way of the Dream, Page 158

Now, the animus is the most frequent form of possession in a woman. She is suddenly entered by a mood of cold male determination, taken over by abstract, opinionated thinking, and driven by an impulse toward rash, brutal, determined action-none of which is at all in her feminine character. Marie-Louise von Franz, The Way of the Dream, Page 160

When a woman gets possessed by the animus, the feminine character of her face changes, her eyes and the expression of her mouth become hard. I notice that when I get in the animus I pull up my shoulders like somebody who is preparing for battle. When I do that, I say to myself, "Oh, oh, stop and relax." Marie-Louise von Franz, The Way of the Dream, Page 161

Men say that when a woman is possessed by the negative animus she seems to have one goal and one goal only-to create an argument and then win at any cost, no holds barred. But, when the man fights back, the woman changes into a hurt little girl. Marie-Louise von Franz, The Way of the Dream, Page 161

When women are in the animus, they love to do that double play on a man. First they brutally attack, usually viciously with their tongues, and when the man hits back they become delicate, frightened little children being attacked by a brutal man, even though they attacked first. I call that the gangster animus. Marie-Louise von Franz, The Way of the Dream, Page 161

One comes to families where there is a happy family life and one can't understand why the children suddenly become neurotic and go wrong, but if one digs up the situation, there are invisible affects behind the back of all the participants. Marie-Louise von Franz, The Way of the Dream, Page 162-163

Every woman in our society is bombarded with instructions telling her how to best raise her children. The television tells her, the magazines tell her, even her own mother has a list, "You should do this. You should do that!" The whole world tells her what she's doing wrong. That's the negative animus. Those collective opinions rape the woman of her own individual thoughts or feeling reactions. Marie-Louise von Franz, The Way of the Dream, Page 163

There is great psychological danger in the figures which Jung called animus and anima. These contrasexual elements can estrange a human being completely from reality and society. The animus, like the anima, is a very ambiguous, very dangerous inner figure which must be approached with great wisdom. Marie-Louise von Franz, The Way of the Dream, Page 165

Because we make friends with people who live out our shadow. Friends can do the things we cannot do. Tell me who your friends are, and I have the whole panorama of your good and bad

qualities. Marie-Louise von Franz, The Way of the Dream, Page 172-173

The positive animus is an innermost instinctive awareness of the inner truth, a basic inner truthfulness which guides the spiritual woman in her individuation, toward becoming her own self. Marie-Louise von Franz, The Way of the Dream, Page 176

A modern woman with children has a difficult task, for on the one hand she wishes to fulfill the demands of her maternal nature and, at the same time, develop her own personality. I feel she should maintain a balance. Marie-Louise von Franz, The Way of the Dream, Page 179

Now, here is the symbol of the inner Christ in the depths of the soul. He is not out there in the sky, as Christian teaching wants to have it, or in some metaphysical spiritual realm. He is in the depths of the earth, and the earth is an image of matter, of our body, of our physical existence. Marie-Louise von Franz, The Way of the Dream, Page 180

In former times the dog was probably accepted by man because of his hunting ability. He helped the hunting societies in their hunts, and later became the sheepdog who protected and kept the herds together, and also the watchdog, protecting man from robbers and burglars and danger. So the dog has become a cherished helper of man. Marie-Louise von Franz, The Way of the Dream, Page 181

Symbolically, dogs have a strange relationship to the other world, to the land of the dead, the land of the ghosts, the land where the dreams come from, to what we call the unconscious. This relationship stems from their instinctive nature. Marie-Louise von Franz, The Way of the Dream, Page 181

Gold is the only metal ancient people knew which is not corroded by old age or by acids. Gold can be buried for five thousand years and be absolutely unaltered, while silver, copper, and iron rust and disintegrate. Marie-Louise von Franz, The Way of the Dream, Page 182

In this case it is a male voice, but very often in the dreams of women, male angels direct the dreamer. If you think of the French saint Joan of Arc, for instance, she was guided by the archangel Michael, who advised her in her political and heroic career. That is the positive animus, whom I would call an innermost instinctive awareness of the inner truth, a basic inner truthfulness which guides the spiritual woman in her individuation toward becoming her own self. Marie-Louise von Franz, The Way of the Dream, Page 183-184

Well, certainly a woman should be educated and have a career, but she should not be possessed by it. She should not be carried away by it. Otherwise she loses her feminine identity. But if she keeps her feminine identity, then her career adds a spiritual dimension of activity, intelligence, and willpower to her personality, all positive qualities. Marie-Louise von Franz, The Way of the Dream, Page 185

Jung was always very much in favor of women studying. He said that women who don't have a career or study or have a profession have generally a very negative animus. Marie-Louise von Franz, The Way of the Dream, Page 185

A woman who has no animus has no pep, no enterprise, no intelligence, no initiative. She is a very poor creature. She is just a womb producing children and a hand cooking in the kitchen. Marie-Louise von Franz, The Way of the Dream, Page 185

The whole spirituality of women is connected with the animus. So you can say that in a woman, the animus, her masculine side, extends from Devil to Holy Ghost. Marie-Louise von Franz, The Way of the Dream, Page 185

The whole rhythm of North American life is too hectic for a woman. It damages women more than men. It's not good for men either, but it damages women even more. Marie-Louise von Franz, The Way of the Dream, Page 193

Men fear the woman's earthiness. Her earthiness is her power, her connection with earthy reality, and men fear it because, as Jung realized, women are really the tougher sex. That's why men are afraid of the earthy side of women. Marie-Louise von Franz, The Way of the Dream, Page 195

By binding the feet of the upper-class Chinese girls, they transformed them into butterflies, into delicate, unearthly, romantic creatures. But for the women this was a mutilation, and naturally the geishas are completely mutilated. They had to repress all their natural feminine reactions in order to play the geisha role. Marie-Louise von Franz, The Way of the Dream, Page 192

People move about too much; women have very little chance to establish their roots in the earth, in a garden, in a house, in a community, in a surrounding where they can stay. This constant moving rather pleases men, but is very unfortunate for women. It damages their instincts. Then women want to replace it by sex, because that is their last possibility of having a connection with their own bodies, a confirmation of their own physical existence. But it's a desperate move which is a surrogate for something quite different. It's a surrogate for having no feminine life, no feminine rhythm of life. Marie-Louise von Franz, The Way of the Dream, Page 193

If a woman has not a strong connection to her own instinctive feminine nature, she falls for that kind of nonsense. And then she runs her relationships by trying to conquer men. She puts them in her pocket and then boasts to her girlfriends about it. This, of course, has nothing to do with her real feminine feelings. Marie-Louise von Franz, The Way of the Dream, Page 194

A woman can now live her sexual life as she likes; that is no longer a problem. Now comes the much bigger problem: the liberation of the heart. Marie-Louise von Franz, The Way of the Dream, Page 195

I think that is the number one problem of the Aquarian Age. The only thing which might save us, in the East and the West, from falling into an overly rational, overly organized mass society which suffocates the individual is a reevaluation of the importance of personal feeling. Marie-Louise von Franz, The Way of the Dream, Page 196

There is still a lot of research to be done, but I have noted my own dreams for forty years, and some of my analysands have taken down their dreams regularly over years. I also have about three thousand eight hundred dreams given to me by a patient who died. Marie-Louise von Franz, The Way of the Dream, Page 210

Between thirty-five and forty, dreams shift to an adaptation toward the inner life, to finding the meaning of one's own life. Nowadays, however, the inner life sometimes becomes urgent

even for young people. We are so crushed by the mass-mindedness of our civilization due to the problem of overpopulation that many of us feel superfluous. Marie-Louise von Franz, The Way of the Dream, Page 211

But by reading the pattern, by making it conscious, by interpreting the dreams, we cannot escape our fate, but we can give it a more positive meaning. It makes a difference whether we say yes to our fate and fulfill it positively, or say no and are dragged by it against our will. Marie-Louise von Franz, The Way of the Dream, Page 213

Well, I have just started a study of the last dreams of people before they enter the coma. The dreams of dying people are not about death, but generally about a journey. Marie-Louise von Franz, The Way of the Dream, Page 213

It's only the warm-blooded animal body which is going to decay, but not you yourself. " Jung made this interpretation because the dreamer's consciousness still existed in the dream. He was able to look at the corpse. Marie-Louise von Franz, The Way of the Dream, Page 213

The dream seems to tell her, "Yes, the candle of your life is flickering. It's going out. But life will continue in another medium, in another sphere. Beyond the isolating threshold of the window, that very same life will be going on." Marie-Louise von Franz, The Way of the Dream, Page 214

Many psychological schools don't bother about old or dying people, because they think they have no further need of adaptation to life. After all, sex problems don't exist when you're on your deathbed. But you can see that the voice of nature or the voice of instinct, which is the dream, helps the people to die in peace. It comforts them. Marie-Louise von Franz, The Way of the Dream, Page 214

After that experience I would say that even if people have death dreams, it might only mean that they should face death. Marie-Louise von Franz, The Way of the Dream, Page 215

Sometimes I get a gruesome shiver when people tell me a death dream, as if my sympathetic nervous system is saying, "Watch out, this really means death." Marie-Louise von Franz, The Way of the Dream, Page 216

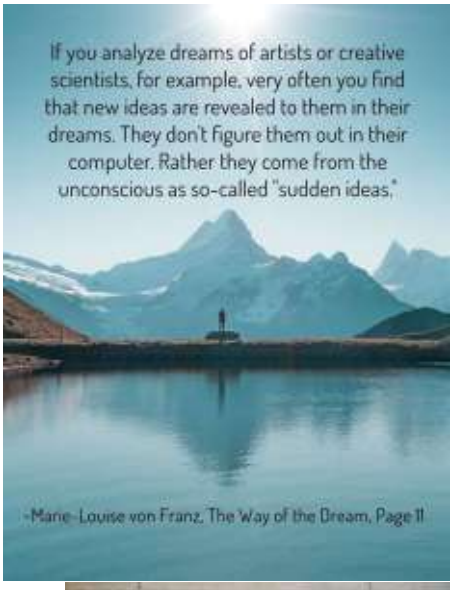
I would say that it seems to me from the dreams that there is a life after death. I think that dreams do not cheat, and because they are not wish fulfillments, there must be an aspect of life or the psyche going on. The question I would not dare to answer unequivocally is, "Does life go on impersonally, or does individual identity continue?" The dreams give contradictory evidence about that. Marie-Louise von Franz, The Way of the Dream, Page 216

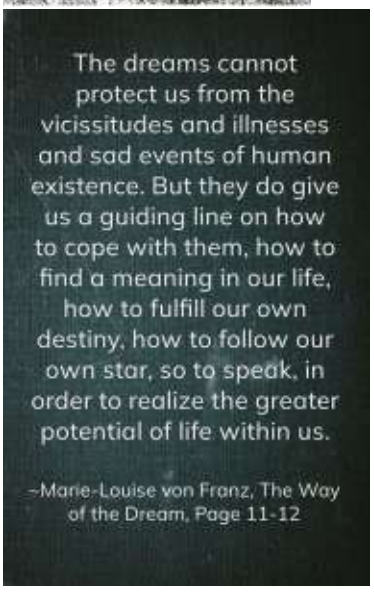
Dreams are the voice of our instinctive animal nature or ultimately the voice of cosmic matter in us. This is a very daring hypothesis, but I'll venture to say that the collective unconscious and organic atomic matter are probably two aspects of the same thing. Marie-Louise von Franz, The Way of the Dream, Page 217

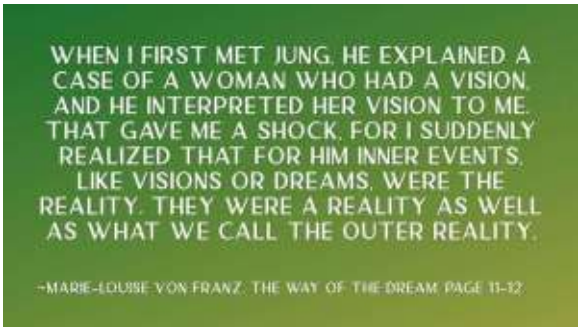
This inner wife who is crucified is the dreamer's soul. It is his anima. The anima in a man is his feeling personality, his sensitivity, his awareness of inner things. If a man has a positive relationship to his anima, he is receptive to the spiritual processes in the depth of the psyche. Marie-Louise von Franz, The Way of the Dream, Page 221

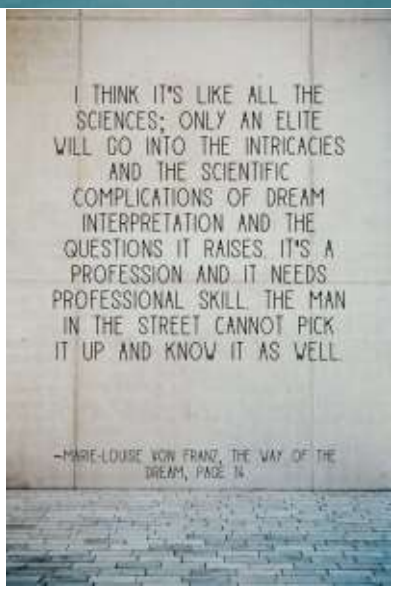
Why should we not wake up and be somebody else? We are completely continuous with ourselves. So there is something which apparently carries our identity through all our life. Even though our body changes its cells every seven years and we have practically no old cells left in our body after seven years, we still remain ourselves. Marie-Louise von Franz, The Way of the Dream, Page 222

How long have you been studying dreams?
Well, I think about thirty years. I have figured out that I have interpreted approximately something like sixty-five thousand dreams. That's a minimum.
–Marie-Louise von Franz, The Way of the Dream, Page 9


If you analyze dreams of artists or creative scientists, for example, very often you find that new ideas are revealed to them in their dreams. They don't figure them out in their computer. Rather they come from the unconscious as so-called "sudden ideas."
–Marie-Louise von Franz, The Way of the Dream, Page 11


The dreams cannot protect us from the vicissitudes and illnesses and sad events of human existence. But they do give us a guiding line on how to cope with them, how to find a meaning in our life, how to fulfill our own destiny, how to follow our own star, so to speak, in order to realize the greater potential of life within us.
–Marie-Louise von Franz, The Way of the Dream, Page 11-12


WHEN I FIRST MET JUNG, HE EXPLAINED A CASE OF A WOMAN WHO HAD A VISION, AND HE INTERPRETED HER VISION TO ME. THAT GAVE ME A SHOCK, FOR I SUDDENLY REALIZED THAT FOR HIM INNER EVENTS, LIKE VISIONS OR DREAMS, WERE THE REALITY. THEY WERE A REALITY AS WELL AS WHAT WE CALL THE OUTER REALITY.
–MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 11-12

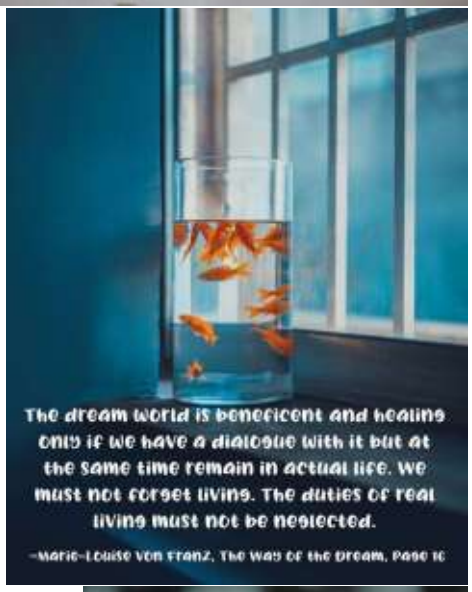

I THINK IT'S LIKE ALL THE SCIENCES; ONLY AN ELITE WILL GO INTO THE INTRICACIES AND THE SCIENTIFIC COMPLICATIONS OF DREAM INTERPRETATION AND THE QUESTIONS IT RAISES. IT'S A PROFESSION AND IT NEEDS PROFESSIONAL SKILL. THE MAN IN THE STREET CANNOT PICK IT UP AND KNOW IT AS WELL.
–MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 14

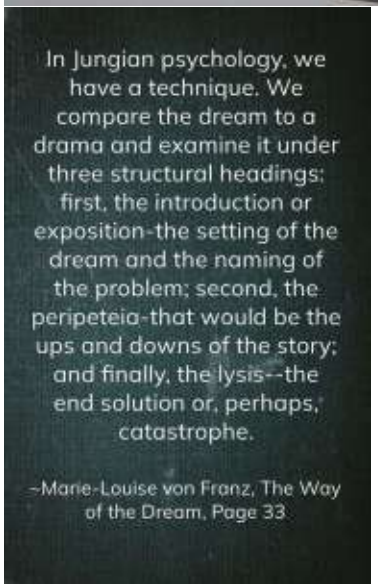
THAT'S WHY IN GENERAL ONE SHOULD NOT INTERPRET ONE'S OWN DREAMS. DREAMS GENERALLY POINT TO OUR BLIND SPOT. THEY NEVER TELL US WHAT WE ALREADY KNOW. THEY TELL US WHAT WE DON'T KNOW. BUT WHEN PEOPLE INTERPRET THEIR OWN DREAMS THEY TEND TO SAY, "YES, I KNOW WHAT THAT MEANS."
~MARIE-LOUISE VON FRANZ THE WAY OF THE DREAM, PAGE 14

HE HIMSELF OFTEN COMPLAINED BITTERLY "I HAVE NO JUNG TO INTERPRET MY DREAMS" SO HE USED TO TELL HIS DREAMS TO HIS PUPILS, AND EVEN IF THEY SAID SOMETHING STUPID, IT MIGHT GIVE HIM ANOTHER SLANT ON HIS DREAM AND MAKE HIM MORE OBJECTIVE.

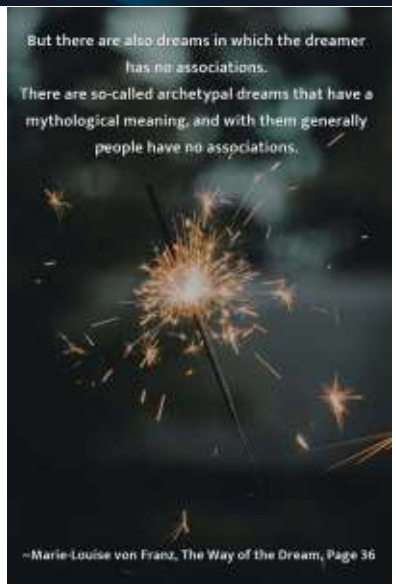
The trouble with interpreting your own dreams is that you can't see your own back. If you show it to another person, he can see it, but you can't. And dreams point to your back, to what you don't see, and you have to stand on your head, so to speak, to understand your own dreams.

We are now discovering that the dream world is the most beneficent thing on earth, and that attending to one's dreams is the healthiest thing one can do. But the dream world can also devour a person by way of daydreaming, spinning neurotic fantasies, or chasing unrealistic ideas.
~Marie-Louise von Franz, The Way of the Dream, Page 16


The dream world is beneficent and healing only if we have a dialogue with it but at the same time remain in actual life. We must not forget living. The duties of real living must not be neglected.
~Marie-Louise von Franz, The Way of the Dream, Page 16


In Jungian psychology, we have a technique. We compare the dream to a drama and examine it under three structural headings: first, the introduction or exposition-the setting of the dream and the naming of the problem; second, the peripeteia-that would be the ups and downs of the story; and finally, the lysis--the end solution or, perhaps, catastrophe.
~Marie-Louise von Franz, The Way of the Dream, Page 33

IF YOU WANT TO INTERPRET YOUR OWN DREAM, IT'S BEST IF YOU WRITE THE DREAM ON ONE HALF OF THE PAPER AND THEN FOR EVERY WORD IN THE DREAM WRITE DOWN YOUR ASSOCIATIONS OPPOSITE. BY ASSOCIATIONS I MEAN WHATEVER COMES TO YOUR MIND SPONTANEOUSLY.


But there are also dreams in which the dreamer has no associations.
There are so-called archetypal dreams that have a mythological meaning, and with them generally people have no associations.
~Marie-Louise von Franz, The Way of the Dream, Page 36

Because the dream never tells you what you know already. It always points to something you don't know, a blind spot. It's like trying to see your own back. You can show your back to the doctor and he can see what's the matter with it, but you can't see it. And your own psychological blind spot is like your back or your ass, so to speak, you sit on it but you cannot look at it.

~Marie-Louise von Franz, The Way of the Dream, Page 58

It's very difficult to interpret one's own dream. If one has to, one has to, but it is most helpful to have another eye on it, even somebody who doesn't know about dreams. For while you're talking and explaining the dream to the other person, often its meaning suddenly becomes clear.

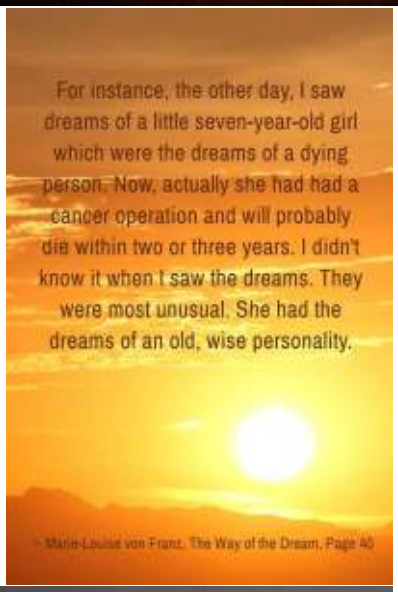
~ ~ Marie-Louise von Franz, The Way of the Dream, Page 39

Jung, for instance, had nobody to interpret his dreams, so he often told them to a man who knew nothing about dreams. Jung said laughingly, "Just the off-the-point remarks of this man made me feel, "No, it isn't that, but I know now what it is."

I think these books [Dream Dictionaries] are very, very bad. They get you off the track because they give a static interpretation. A snake means an illness, or means the death of a relative; breaking teeth means the loss of parents or whatever. There are now modern dictionaries which are a bit more differentiated, but still they have a fixed meaning.

~ ~ Marie-Louise von Franz, The Way of the Dream, Page 39-40

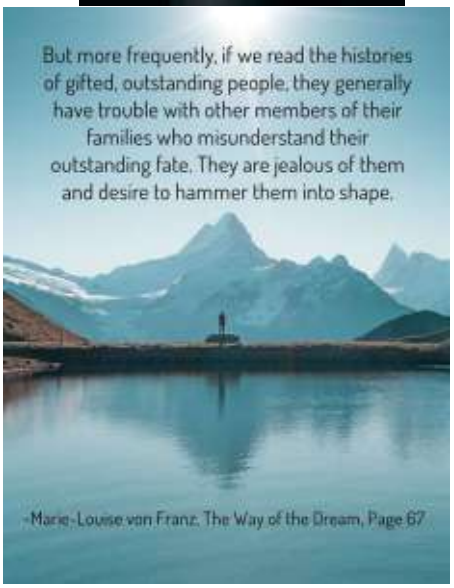
The great danger of all psychological helping professions is the potential to interfere with the other person's life. Think, for instance, of the idea of what is normal. A therapist may have an idea of normality and think the other person should become normal. That's interference, that's a power attitude.
~ Marie-Louise von Franz, The Way of the Dream, Page 40


For instance, the other day, I saw dreams of a little seven-year-old girl which were the dreams of a dying person. Now, actually she had had a cancer operation and will probably die within two or three years. I didn't know it when I saw the dreams. They were most unusual. She had the dreams of an old, wise personality.
~ Marie-Louise von Franz, The Way of the Dream, Page 40

**There is, for instance, a whole symbolism in Egypt -and you have allusions to it in the Bible-that man is like wheat: he blossoms, he is cut down by death, and from the roots he sprouts again. So the cycle of life and death and returning to eternal life has been projected onto the wheat.**

**~Marie-Louise von Franz, The Way of the Dream, Page 67**

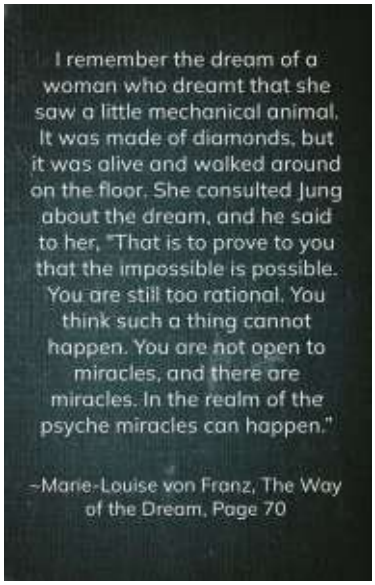
But more frequently, if we read the histories of gifted, outstanding people, they generally have trouble with other members of their families who misunderstand their outstanding fate. They are jealous of them and desire to hammer them into shape.



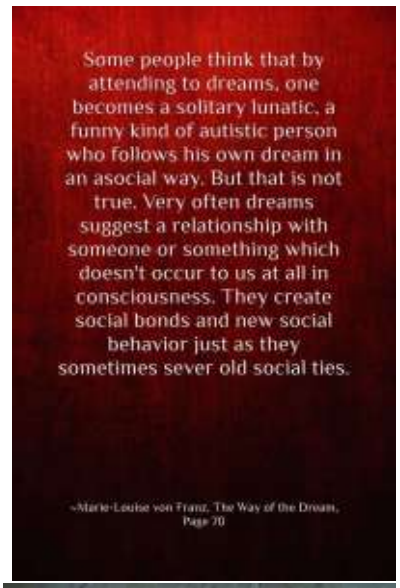
~Marie-Louise von Franz, The Way of the Dream, Page 67

But as soon as he began to obey the dreams, his physical symptoms, including his impotence, disappeared. He was cured by completely changing his artistic style. He did not have to change his vocation. He had only to change his style.

The essence of a religious saying is that paradox which asserts the superiority of the spirit over matter. In the materialistic world, there is no such a thing as a virgin birth, but by asserting it is so, the religious saying asserts the priority of certain inner, spiritual things above outer, material things.

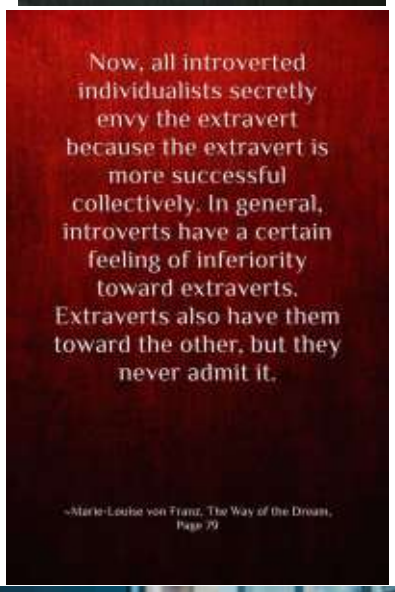

I remember the dream of a woman who dreamt that she saw a little mechanical animal. It was made of diamonds, but it was alive and walked around on the floor. She consulted Jung about the dream, and he said to her, "That is to prove to you that the impossible is possible. You are still too rational. You think such a thing cannot happen. You are not open to miracles, and there are miracles. In the realm of the psyche miracles can happen."

~Marie-Louise von Franz, The Way of the Dream, Page 70

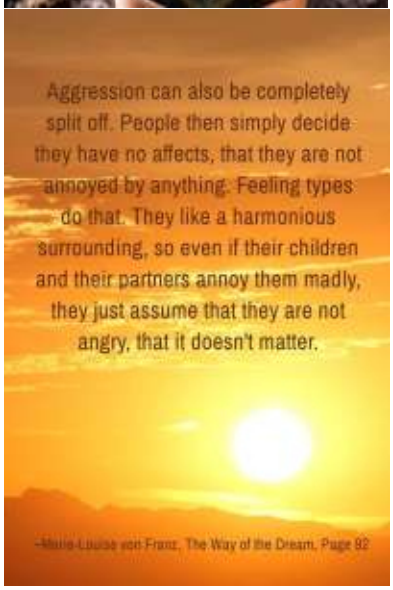

Some people think that by attending to dreams, one becomes a solitary lunatic, a funny kind of autistic person who follows his own dream in an asocial way. But that is not true. Very often dreams suggest a relationship with someone or something which doesn't occur to us at all in consciousness. They create social bonds and new social behavior just as they sometimes sever old social ties.

Even now in the streets of Communist China there are specialists whom you can pay to have a dream interpreted, and from the interpretations I have read, they sound most modern. These interpreters are very good psychologists, and they have intuitions about the dreams of people which correspond completely to what we would say.

~Marie-Louise von Franz, The Way of the Dream, Page 72


Now, all introverted individualists secretly envy the extravert because the extravert is more successful collectively. In general, introverts have a certain feeling of inferiority toward extraverts. Extraverts also have them toward the other, but they never admit it.

There are people who prefer to live their worst side, and then their shadow is positive. Criminals, for example, often live the worst side of their personality, and have a positive shadow. They have a well-meaning helper of man as a shadow figure.

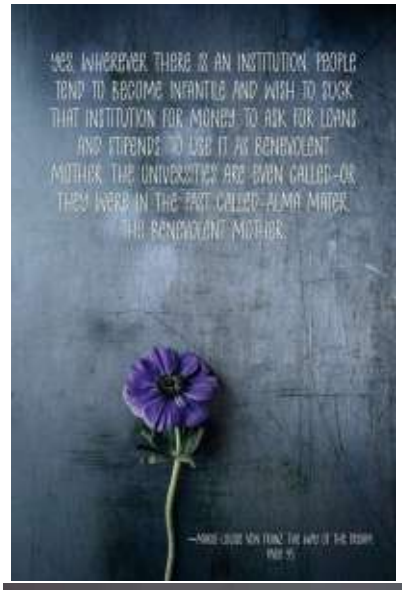

Aggression can also be completely split off. People then simply decide they have no affects, that they are not annoyed by anything. Feeling types do that. They like a harmonious surrounding, so even if their children and their partners annoy them madly, they just assume that they are not angry, that it doesn't matter.

But a man who has never freed himself from the mother cannot put the princess and the bitch together, so to speak.

~Marie-Louise von Franz, The Way of the Dream, Page 94

The princess Rapunzel is imprisoned by a witch. It's the mother figure behind the scene which brings forth the constellation. And when this happens, both lovers cannot meet on earth. Only when Rapunzel has come down to earth from her tower and the prince has wandered around in the desert in misery and pain can they finally meet.

Movies are our modern form of myths and fairy tales, and therefore movies which tell about the inner world, as fairy tales do, are attractive to the public, because we really need myths to have an orientation toward, a mapping out of, the dream world or the unconscious.
~Marie-Louise von Franz, The Way of the Dream, Page 94

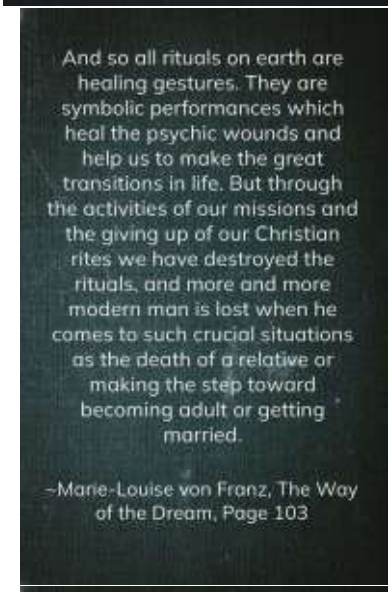

SEE, WHEREVER THERE IS AN INSTITUTION, PEOPLE TEND TO BECOME INFANTILE AND WISH TO SUCK THAT INSTITUTION FOR MONEY, TO ASK FOR LOANS AND STIPENDS, TO USE IT AS BENEVOLENT MOTHER. THE UNIVERSITIES ARE EVEN CALLED—OR THEY WERE IN THE PAST CALLED—ALMA MATER, THE BENEVOLENT MOTHER.

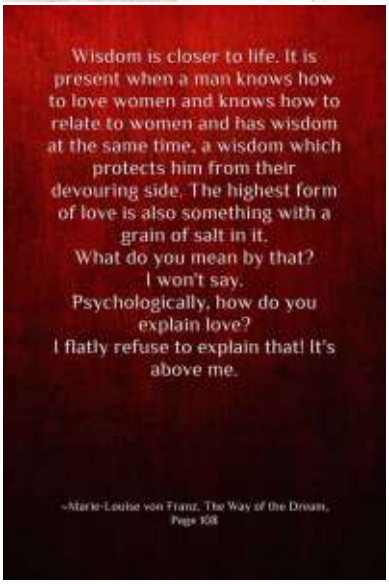
WE ARE STILL LIVING IN AN AGE, AT THE END OF AN AGE, WHERE THE OPPOSITES, JUPITER AND SATURN, GOOD AND EVIL SPIRIT AND INSTINCTIVE PHYSICAL DRIVE, ARE IN GREAT OPPOSITION. WE ARE TORN APART BY OPPOSITES, WHICH IN POLITICAL TERMS WOULD AMOUNT TO HAVING A WAR AT ANY MINUTE. WE HAVE EVEN ON ONE SIDE OF THE IRON CURTAIN AN ANTI-CHRISTIAN PRINCIPLE RULING, AND ON THE OTHER SIDE OFFICIALLY STILL A CHRISTIAN OUTLOOK RULING.
~MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 97

That is one way certain men escape the devouring mother. They do not slay the dragon; they outwit the dragon. They build up a kind of mental, masculine realm of their own where their mothers cannot follow them. Nowadays, they might be the men who study theoretical physics and become very intelligent.

~Marie-Louise von Franz, The Way of the Dream, Page 99

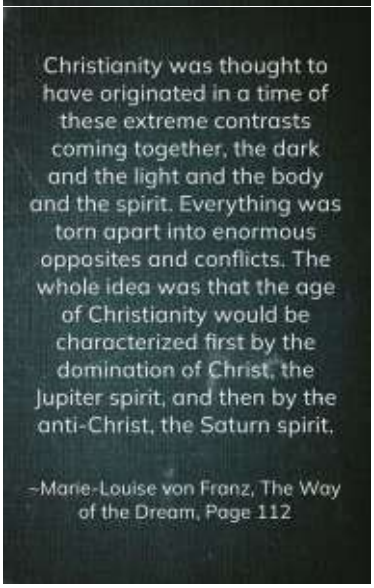
Funeral rites are one of these great rituals. The symbolic performances are to help the dead person get away from this earth into the beyond and also to aid the survivors in reestablishing their psychic balance. The ritual has really a therapeutic function; it protects man from the dangerous invasions of the unconscious.

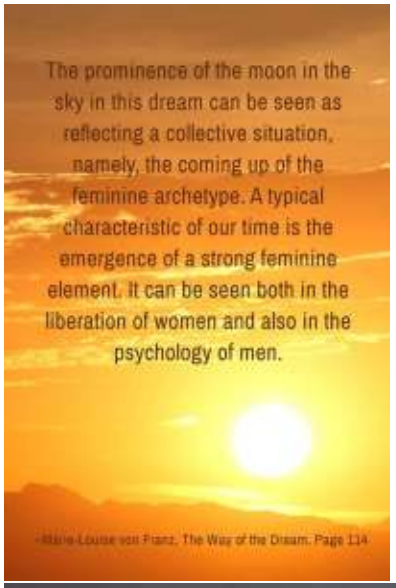

And so all rituals on earth are healing gestures. They are symbolic performances which heal the psychic wounds and help us to make the great transitions in life. But through the activities of our missions and the giving up of our Christian rites we have destroyed the rituals, and more and more modern man is lost when he comes to such crucial situations as the death of a relative or making the step toward becoming adult or getting married.
~Marie-Louise von Franz, The Way of the Dream, Page 103

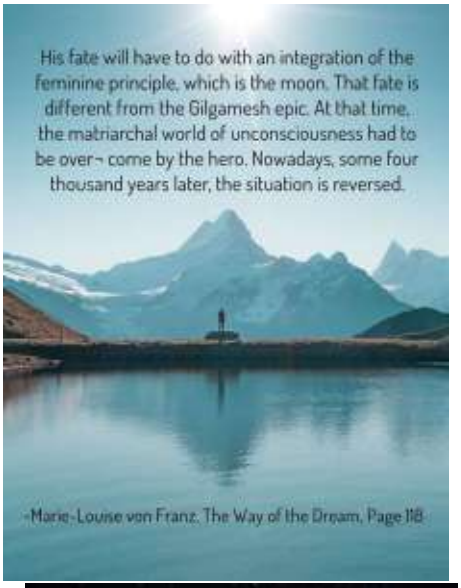

Wisdom is closer to life. It is present when a man knows how to love women and knows how to relate to women and has wisdom at the same time, a wisdom which protects him from their devouring side. The highest form of love is also something with a grain of salt in it.
What do you mean by that?
I won't say.
Psychologically, how do you explain love?
I flatly refuse to explain that! It's above me.
~Marie-Louise von Franz, The Way of the Dream, Page 108

The constellations in the sky represent the background constellations of great historical events, as if in our deep unconscious we are not isolated, but we are somehow linked up with the whole of mankind and mankind is dreaming an ongoing dream. This is what accounts for the changes in politics and religions.

~Marie-Louise von Franz, The Way of the Dream, Page 111


Christianity was thought to have originated in a time of these extreme contrasts coming together, the dark and the light and the body and the spirit. Everything was torn apart into enormous opposites and conflicts. The whole idea was that the age of Christianity would be characterized first by the domination of Christ, the Jupiter spirit, and then by the anti-Christ, the Saturn spirit.
~Marie-Louise von Franz, The Way of the Dream, Page 112


The prominence of the moon in the sky in this dream can be seen as reflecting a collective situation, namely, the coming up of the feminine archetype. A typical characteristic of our time is the emergence of a strong feminine element. It can be seen both in the liberation of women and also in the psychology of men.
~Marie-Louise von Franz, The Way of the Dream, Page 114


His fate will have to do with an integration of the feminine principle, which is the moon. That fate is different from the Gilgamesh epic. At that time, the matriarchal world of unconsciousness had to be over¬ come by the hero. Nowadays, some four thousand years later, the situation is reversed.
~Marie-Louise von Franz, The Way of the Dream, Page 118

Jung called the male personification of the unconscious in a woman's dreams the animus, which is the Latin word for "spirit."
~Marie-Louise von Franz, The Way of the Dream, Page 143

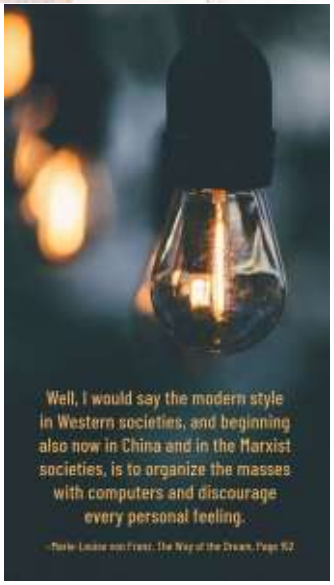
On this highest level the inner man acts as a bridge to the Self. He personifies a woman's capacities of courage, spirit, and truth and connects her to the source of her personal creativity. But, like the vampire anima in a man, the animus in his negative form is a parasite. He personifies brutality, coldness, and obstinacy, and paralyzes a woman's growth.

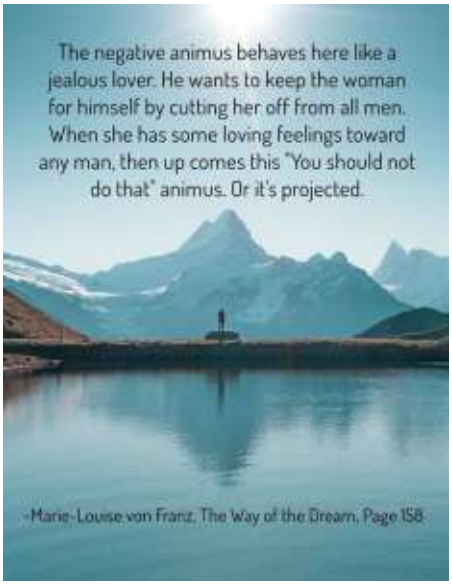
To transform the animus involves immense suffering, for it means nothing less than forsaking an old identity for a new one. It takes a great deal of courage. But the journey is well undertaken for the rewards are immeasurable.

In other words, the animus, her own masculinity, would be a problem to her. Such a woman would tend to behave toward herself as her father behaved toward her. If the father was tyrannical, even after his death, -the woman would still tyrannize herself with ideas and opinions which came from the father image. .
~Marie-Louise von Franz, The Way of the Dream, Page 156

It reminds us of what Jung once said, "There is no difficulty that does not ultimately stem from ourselves." We are our own difficulty.
~Marie-Louise von Franz, The Way of the Dream, Page 151

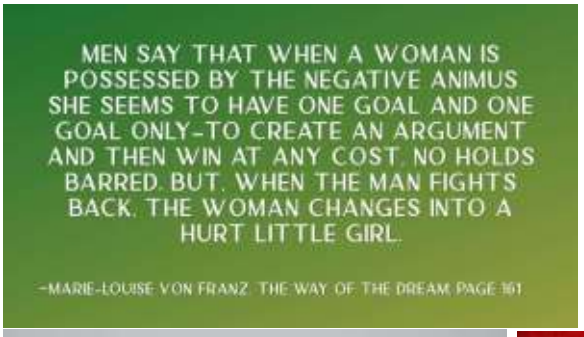
the cat often is an image of something feminine, independent and sure of itself, just what modern women so often lack. That's why the cat goddess comes up in women's dreams as a positive model of feminine behavior. It is not brutal; it does not display any masculine features. It is feminine and, at the same time, very firm, very identical with itself. The cat is not very amiable, but very true to itself.
~Marie-Louise von Franz, The Way of the Dream, Page 157


Well, I would say the modern style in Western societies, and beginning also now in China and in the Marxist societies, is to organize the masses with computers and discourage every personal feeling.

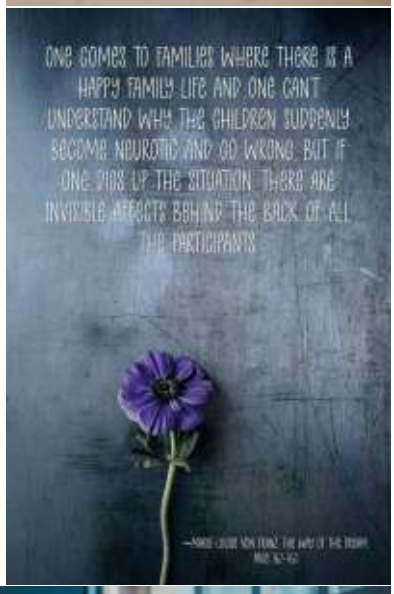

The negative animus behaves here like a jealous lover. He wants to keep the woman for himself by cutting her off from all men. When she has some loving feelings toward any man, then up comes this "You should not do that" animus. Or it's projected.
-Marie-Louise von Franz, The Way of the Dream, Page 158

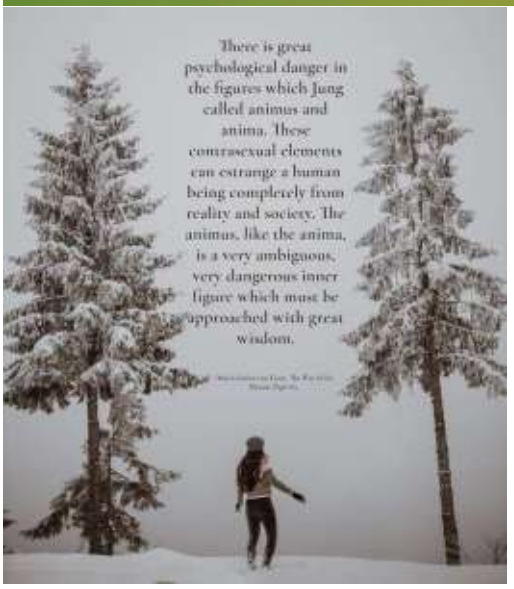
Now, the animus is the most frequent form of possession in a woman. She is suddenly entered by a mood of cold male determination, taken over by abstract, opinionated thinking, and driven by an impulse toward rash, brutal, determined action-none of which is at all in her feminine character.

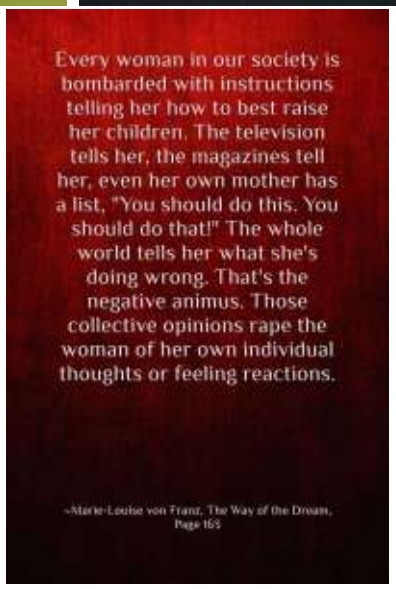
When a woman gets possessed by the animus, the feminine character of her face changes, her eyes and the expression of her mouth become hard. I notice that when I get in the animus I pull up my shoulders like somebody who is preparing for battle. When I do that, I say to myself, "Oh, oh, stop and relax."


MEN SAY THAT WHEN A WOMAN IS POSSESSED BY THE NEGATIVE ANIMUS SHE SEEMS TO HAVE ONE GOAL AND ONE GOAL ONLY-TO CREATE AN ARGUMENT AND THEN WIN AT ANY COST. NO HOLDS BARRED. BUT, WHEN THE MAN FIGHTS BACK, THE WOMAN CHANGES INTO A HURT LITTLE GIRL.
-MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 161

WHEN WOMEN ARE IN THE ANIMUS, THEY LOVE TO DO THAT DOUBLE PLAY ON A MAN. FIRST THEY BRUTALLY ATTACK, USUALLY VICIOUSLY WITH THEIR TONGUES, AND WHEN THE MAN HITS BACK THEY BECOME DELICATE, FRIGHTENED LITTLE CHILDREN BEING ATTACKED BY A BRUTAL MAN, EVEN THOUGH THEY ATTACKED FIRST. I CALL THAT THE GANGSTER ANIMUS.
~MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 162


ONE COMES TO FAMILIES WHERE THERE IS A HAPPY FAMILY LIFE AND ONE CAN'T UNDERSTAND WHY THE CHILDREN SUDDENLY BECOME NEUROTIC AND GO WRONG. BUT IF ONE DIGS UP THE SITUATION, THERE ARE INVISIBLE AFFECTS BEHIND THE BACK OF ALL THE PARTICIPANTS.


There is great psychological danger in the figures which Jung called animus and anima. These contrasexual elements can estrange a human being completely from reality and society. The animus, like the anima, is a very ambiguous, very dangerous inner figure which must be approached with great wisdom.

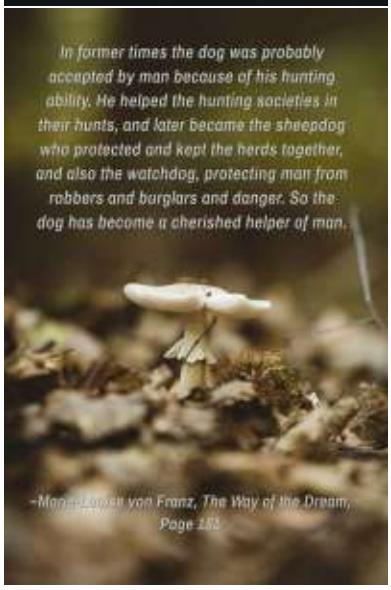

Every woman in our society is bombarded with instructions telling her how to best raise her children. The television tells her, the magazines tell her, even her own mother has a list, "You should do this. You should do that!" The whole world tells her what she's doing wrong. That's the negative animus. Those collective opinions rape the woman of her own individual thoughts or feeling reactions.
-Marie-Louise von Franz, The Way of the Dream, Page 165

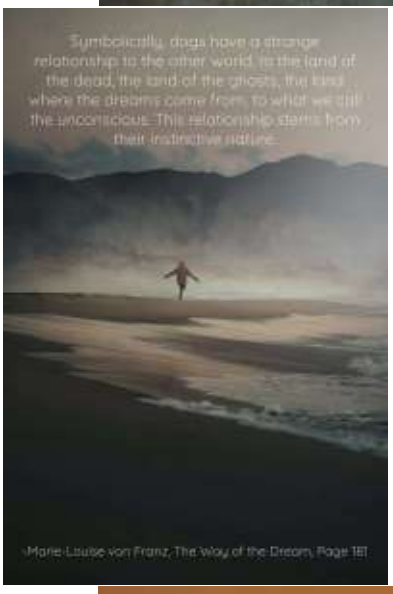
Because we make friends with people who live out our shadow. Friends can do the things we cannot do. Tell me who your friends are, and I have the whole panorama of your good and bad qualities.
-Marie-Louise von Franz, The Way of the Dream, Page 172-173

The positive animus is an innermost instinctive awareness of the inner truth, a basic inner truthfulness which guides the spiritual woman in her individuation, toward becoming her own self.
~Marie-Louise von Franz, The Way of the Dream, Page 176

A modern woman with children has a difficult task, for on the one hand she wishes to fulfill the demands of her maternal nature and, at the same time, develop her own personality. I feel she should maintain a balance.

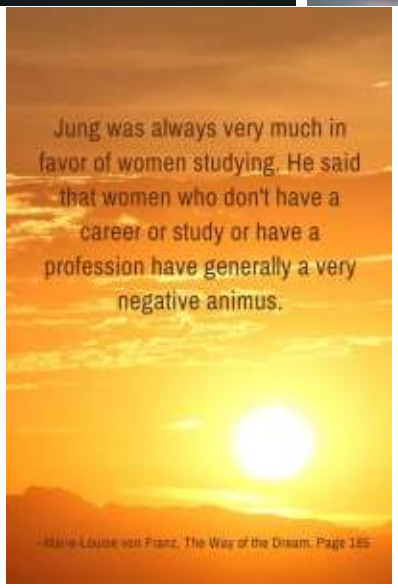
Now, here is the symbol of the Inner Christ in the depths of the soul. He is not out there in the sky, as Christian teaching wants to have it, or in some metaphysical spiritual realm. He is in the depths of the earth, and the earth is an image of matter, of our body, of our physical existence.

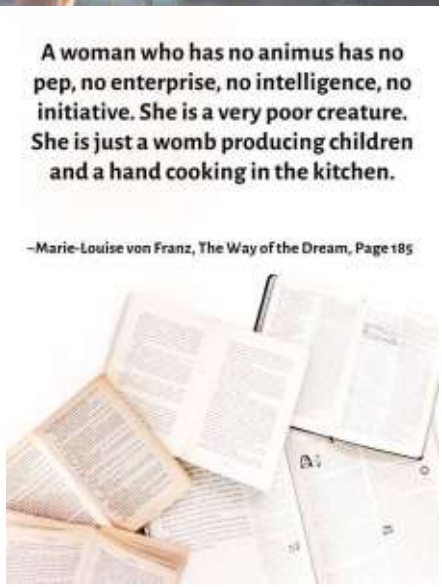

In former times the dog was probably accepted by man because of his hunting ability. He helped the hunting societies in their hunts, and later became the sheepdog who protected and kept the herds together, and also the watchdog, protecting man from robbers and burglars and danger. So the dog has become a cherished helper of man.
~Marie-Louise von Franz, The Way of the Dream, Page 183


Symbolically, dogs have a strange relationship to the other world, to the land of the dead, the land of the ghosts, the land where the dreams come from, to what we call the unconscious. This relationship stems from their instinctive nature.
~Marie-Louise von Franz, The Way of the Dream, Page 181

Gold is the only metal ancient people knew which is not corroded by old age or by acids. Gold can be buried for five thousand years and be absolutely unaltered, while silver, copper, and iron rust and disintegrate.

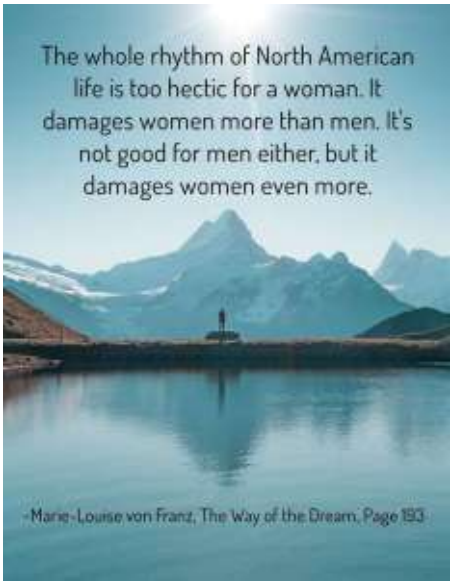
Well, certainly a woman should be educated and have a career, but she should not be possessed by it. She should not be carried away by it. Otherwise she loses her feminine identity. But if she keeps her feminine identity, then her career adds a spiritual dimension of activity, intelligence, and willpower to her personality, all positive qualities.
~Marie-Louise von Franz, The Way of the Dream, Page 185


Jung was always very much in favor of women studying. He said that women who don't have a career or study or have a profession have generally a very negative animus.
~Marie-Louise von Franz, The Way of the Dream, Page 185


A woman who has no animus has no pep, no enterprise, no intelligence, no initiative. She is a very poor creature. She is just a womb producing children and a hand cooking in the kitchen.
~Marie-Louise von Franz, The Way of the Dream, Page 185

The whole spirituality of women is connected with the animus. So you can say that in a woman, the animus, her masculine side, extends from Devil to Holy Ghost.

- ~Marie-Louise von Franz, The Way of the Dream, Page 185


The whole rhythm of North American life is too hectic for a woman. It damages women more than men. It's not good for men either, but it damages women even more.
~Marie-Louise von Franz, The Way of the Dream, Page 193

Men fear the woman's earthiness. Her earthiness is her power, her connection with earthy reality, and men fear it because, as Jung realized, women are really the tougher sex. That's why men are afraid of the earthy side of women.

By binding the feet of the upper-class Chinese girls, they transformed them into butterflies, into delicate, unearthly, romantic creatures. But for the women this was a mutilation, and naturally the geishas are completely mutilated. They had to repress all their natural feminine reactions in order to play the geisha role.

~Marie-Louise von Franz, The Way of the Dream, Page 192

IF A WOMAN HAS NOT A STRONG CONNECTION TO HER OWN INSTINCTIVE FEMININE NATURE, SHE FALLS FOR THAT KIND OF NONSENSE. AND THEN SHE RUNS HER RELATIONSHIPS BY TRYING TO CONQUER MEN. SHE PUTS THEM IN HER POCKET AND THEN BOASTS TO HER GIRLFRIENDS ABOUT IT. THIS, OF COURSE, HAS NOTHING TO DO WITH HER REAL FEMININE FEELINGS.

~MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM PAGE 194

A woman can now live her sexual life as she likes; that is no longer a problem. Now comes the much bigger problem: the liberation of the heart.

~Marie-Louise von Franz, The Way of the Dream, Page 195

I THINK THAT IS THE NUMBER ONE PROBLEM OF THE AQUARIAN AGE. THE ONLY THING WHICH MIGHT SAVE US, IN THE EAST AND THE WEST, FROM FALLING INTO AN OVERLY RATIONAL, OVERLY ORGANIZED MASS SOCIETY WHICH SUFFOCATES THE INDIVIDUAL IS A REEVALUATION OF THE IMPORTANCE OF PERSONAL FEELING.

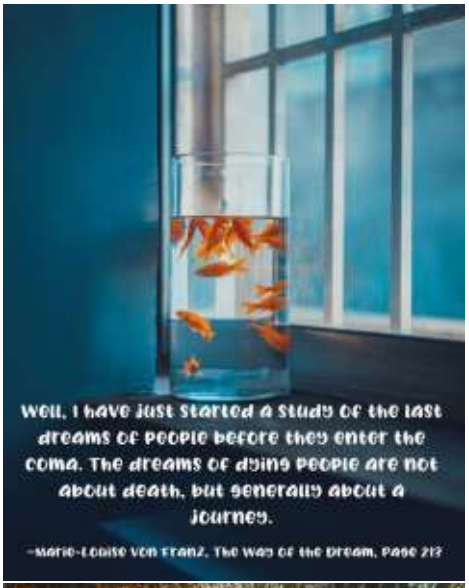
~MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 196

THERE IS STILL A LOT OF RESEARCH TO BE DONE. BUT I HAVE NOTED MY OWN DREAMS FOR FORTY YEARS, AND SOME OF MY ANALYSANDS HAVE TAKEN DOWN THEIR DREAMS REGULARLY OVER YEARS. I ALSO HAVE ABOUT THREE THOUSAND EIGHT HUNDRED DREAMS GIVEN TO ME BY A PATIENT WHO DIED

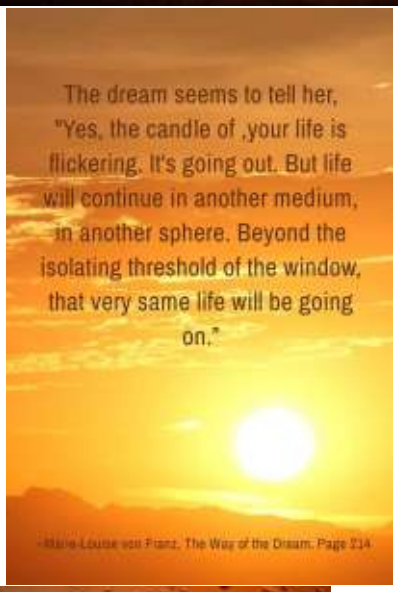
~MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 201

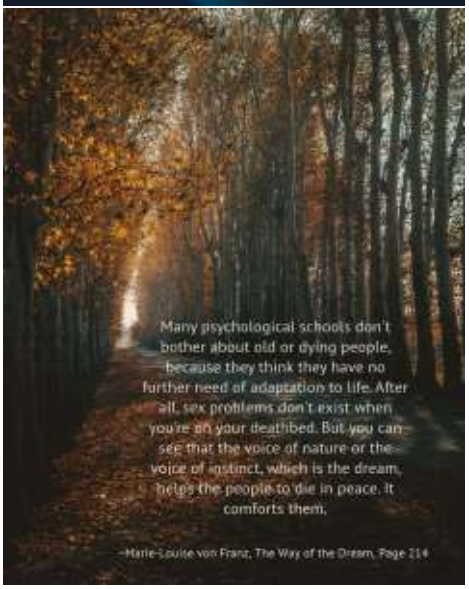
Between thirty-five and forty, dreams shift to an adaptation toward the inner life, to finding the meaning of one's own life. Nowadays, however, the inner life sometimes becomes urgent even for young people. We are so crushed by the mass-mindedness of our civilization due to the problem of overpopulation that many of us feel superfluous.
~Marie-Louise von Franz, The Way of the Dream, Page 211

But by reading the pattern, by making it conscious, by interpreting the dreams, we cannot escape our fate, but we can give it a more positive meaning. It makes a difference whether we say yes to our fate and fulfill it positively, or say no and are dragged by it against our will.

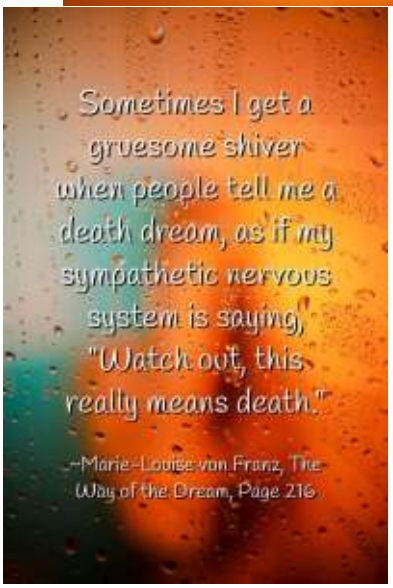

Well, I have just started a study of the last dreams of people before they enter the coma. The dreams of dying people are not about death, but generally about a journey.
~Marie-Louise von Franz, The Way of the Dream, Page 212

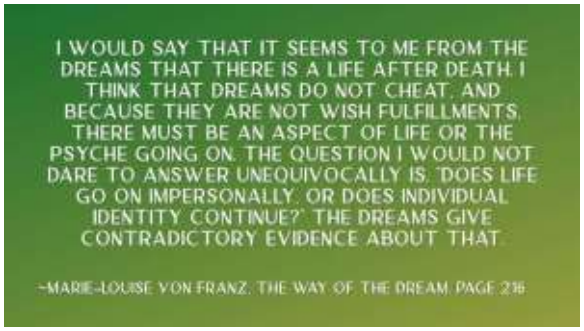
It's only the warm-blooded animal body which is going to decay, but not you yourself." Jung made this interpretation because the dreamer's consciousness still existed in the dream. He was able to look at the corpse.

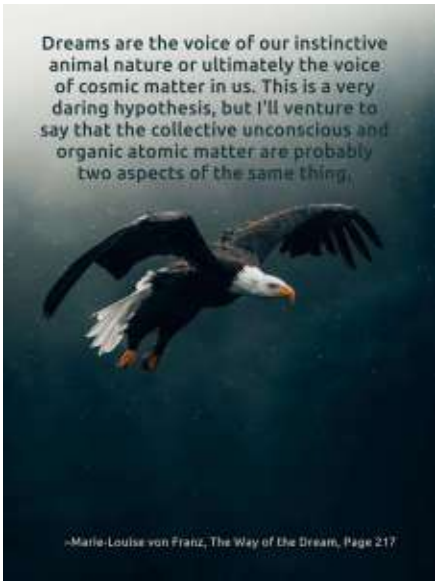

The dream seems to tell her, "Yes, the candle of ,your life is flickering. It's going out. But life will continue in another medium, in another sphere. Beyond the isolating threshold of the window, that very same life will be going on."
~Marie-Louise von Franz, The Way of the Dream, Page 214

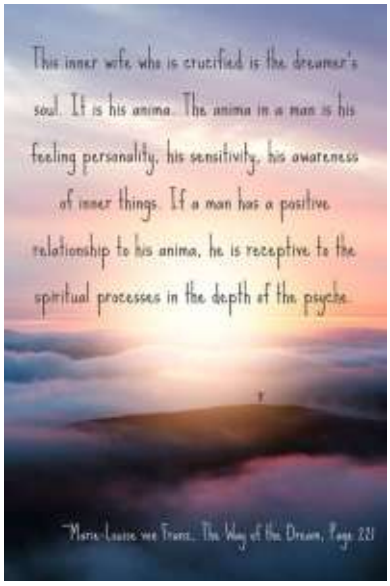

Many psychological schools don't bother about old or dying people, because they think they have no further need of adaptation to life. After all, sex problems don't exist when you're on your deathbed. But you can see that the voice of nature or the voice of instinct, which is the dream, helps the people to die in peace. It comforts them.
~Marie-Louise von Franz, The Way of the Dream, Page 214

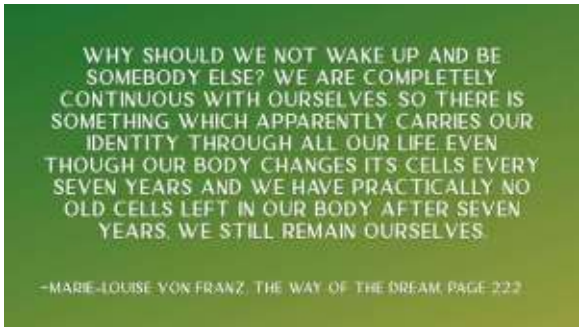
After that experience I would say that even if people have death dreams, it might only mean that they should face death.
~Marie-Louise von Franz, The Way of the Dream, Page 215


Sometimes I get a gruesome shiver when people tell me a death dream, as if my sympathetic nervous system is saying, "Watch out, this really means death."
~Marie-Louise von Franz, The Way of the Dream, Page 216


I WOULD SAY THAT IT SEEMS TO ME FROM THE DREAMS THAT THERE IS A LIFE AFTER DEATH. I THINK THAT DREAMS DO NOT CHEAT, AND BECAUSE THEY ARE NOT WISH FULFILLMENTS, THERE MUST BE AN ASPECT OF LIFE OR THE PSYCHE GOING ON. THE QUESTION I WOULD NOT DARE TO ANSWER UNEQUIVOCALLY IS, 'DOES LIFE GO ON IMPERSONALLY, OR DOES INDIVIDUAL IDENTITY CONTINUE?' THE DREAMS GIVE CONTRADICTORY EVIDENCE ABOUT THAT.
~MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 216


Dreams are the voice of our instinctive animal nature or ultimately the voice of cosmic matter in us. This is a very daring hypothesis, but I'll venture to say that the collective unconscious and organic atomic matter are probably two aspects of the same thing.
~Marie-Louise von Franz, The Way of the Dream, Page 217


This inner wife who is crucified is the dreamer's soul. It is his anima. The anima in a man is his feeling personality, his sensitivity, his awareness of inner things. If a man has a positive relationship to his anima, he is receptive to the spiritual processes in the depth of the psyche.


WHY SHOULD WE NOT WAKE UP AND BE SOMEBODY ELSE? WE ARE COMPLETELY CONTINUOUS WITH OURSELVES. SO THERE IS SOMETHING WHICH APPARENTLY CARRIES OUR IDENTITY THROUGH ALL OUR LIFE. EVEN THOUGH OUR BODY CHANGES ITS CELLS EVERY SEVEN YEARS AND WE HAVE PRACTICALLY NO OLD CELLS LEFT IN OUR BODY AFTER SEVEN YEARS, WE STILL REMAIN OURSELVES.
~MARIE-LOUISE VON FRANZ, THE WAY OF THE DREAM, PAGE 222

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Way-Dream-Conversations-Interpretation-Marie-Louise/dp/1570620369/ref=sr_1_1?crid=1EHHLBOLKO9NL&keywords=marie-Louise+von+franz+the+way+o

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### 1.1.9 Angela Graf-Nold - Sabina Spielrein's treatment at the Burgholzli Clinic in Zurich (2023-05-09 05:33)

**[1]Carl Jung Depth Psychology Facebook**

**[2]The Zürich School of Psychiatry in theory and practice. Sabina Spielrein's treatment at the Burghölzli Clinic in Zürich**

The Zurich School of Psychiatry in theory and practice. Sabina Spielrein's treatment at the Burgholzli Clinic in Zurich Angela Graf-Nold, Zurich (Translated from the German by Barbara Wharton)

Abstract: The remarkably caring and privileged treatment of Sabina Spielrein at the Burgholzli Hospital 1904/05 (as shown by the records) exemplifies the standards and key concepts of the Zurich School of Psychiatry, founded by Auguste Forel and represented by the then current director Eugen Bleuler, as well as the specific dynamics between Bleuler, his first assistant C. G. Jung, and Spielrein herself.

Bleuler, in accordance with the trauma theory of hysteria, steadfastly promoted the separation from her traumatizing family and supported her scientific education. Jung, deeply and emotionally involved, revealed how she had been traumatized, but in focusing on her masochistic feelings rather than on her victimization, he established a rather conflicted personal relationship with her, foreshadowing his later ambivalent attitude to Freud's sexual theory.

Thus Sabina was discharged with a reasonable psychiatric and scientific education but an unreasonable need for personal dependency.

Keywords: Eugen Bleuler (1857–1939), Auguste Forel (1848–1931), Sigmund Freud (1856–1939), hysteria, C. G. Jung (1875–1961), sexual theory, Sabina Spielrein (1885–1942), trauma theory, Zurich School of Psychiatry.

If however it is well known that some geniuses perish by insanity, perhaps it is less clear to the doctors that, behind the appearance of some forms of hysteria and other mental disturbances, some geniuses, or at least talents, slumber and languish like a bird in a cage. (Forel 1889, author's trans.)

**Admission**

On 17 August 1904, at 10.30 at night, nineteen year old Sabina was brought to the Burgholzli Treatment and Care Institution in Zurich by a medical police official and an uncle.1 The time of day and the presence of the official suggest that the admission was an emergency. Published by Blackwell Publishers Ltd, 108 Cowley Road, Oxford OX4 1JF, UK and 350 Main Street, Malden, MA 02148, USA.

It is not indicated who called the medical police, where she had been staying immedi-

ately beforehand, and what made her emergency admission necessary. Her previous place of residence is given as Heller's Sanatorium, Interlaken. Yet a letter from C. G. Jung to Dr Heller in Interlaken, with the request for a short report on Miss Sabina Spielrein, who Declares that she was in treatment with you, suggests that she did not come directly from there.

One thing is clear: C. G. Jung, the deputy to the Senior Physician at the time, admitted her. He checked the medical certificate given by a Dr B. (which is not among the hospital records), and Lublinski's statements (the maternal uncle who accompanied her, himself a doctor by profession), took a good look at the young patient, and questioned her about her situation.

She laughed and cried in a strangely mixed compulsive manner, noted Jung, and she had numerous tics, rotating her head in a jerky fashion, sticking out her tongue, and twitching her legs. She complained of a dreadful headache; she insisted that she was not mad but had just got very upset at the hotel. Who or what exactly had upset her is not noted, only that she could not bear any people or any noise.

In this short entry Jung's objective approach, which is in accordance with scientific medical standards still valid today, and indeed in some ways exceeds today's standards, is striking: in differentiating between facts and fantasies it allows the reader to reconstruct the psychodynamics of both the patient's symptoms and the doctor's reactions. Jung takes the medical certificates supplied by the other doctors (Dr B. and Lublinsk) into account,2 observes without passing judgement, and questions the patient herself. Then a thorough examination follows, which in Sabina Spielrein's case is postponed until the following day.

Jung arranged for the young patient to be accommodated in the women's ward with a private nurse. Sabina was a private patient with a room to herself. Her parents paid 1250 francs a quarter3 for her accommodation, a sum which corresponded exactly with the salary of the senior physician.4

**The Burgholzli psychiatric institution 1870–1904 and the Zurich School of Psychiatry**

Sabina Spielrein was thus one of roughly 400 patients in the palatial building complex on the Burgholzli hill which lay to the south of the city of Zurich covering 33 hectares. The hospital, which had been designed for 250 patients, was an exceptionally lavish construction if one takes into account the circum-stances in Zurich at the time. It was completed in 1870 after six years. From an administrative point of view it belonged to the recently founded University of Zurich and bore witness to the belief in progress of this young and aspiring university city. According to the maxim of Wilhelm Griesinger who had designed the clinic while he was professor of internal medicine at Zurich University before taking over the direction of the Charitz Clinic in Berlin, the slogan ran: Diseases of the mind are diseases of the brain; in other words, progress in treatment was expected mostly from the newly developing brain research. The Burgholzli was considered to be a treatment centre for acute Curable cases, whereas the Incurable chronic patients were consigned to the Rheinau asylum, an old monastery on a remote island in the Rhine about 60 km from Zurich, where they were Cared for.

In 1904, when Sabina Spielrein was admitted as a patient, the Burgholzli Clinic was un-

der the direction of Eugen Bleuler. When he was elected to that post in 1898 as successor to Auguste Forel, he was the fifth director of the Burgholzli since its opening in 1870, and the first to come from the Zurich area and to speak the local dialect. He had had nearly twenty years experience of running an asylum; for in 1886, at the age of 29, and at the instigation of Forel, with whom he had previously spent a year as assistant, Bleuler had taken over the running of the asylum at Rheinau where, with only one medical colleague, he had been responsible for the 500 inmates of that institution.

**Auguste Forel: hypnosis and the monistic identity hypothesis**

For his part Forel had taken over the direction of the Burghölzli in 1879 at the age of 31, when its reputation was at a low point and none of his international colleagues were any longer competing for the post. His three predecessors, all of them renowned in brain research, had complained of too much work and had worn themselves out in quarrels with the influential administrator, a former locksmith, who had curtailed the responsibilities of the directors and taken over important decisions concerning personnel and organization.

Forel was well informed about the battles of his predecessors. Though a native of the French-speaking part of Switzerland, Forel had studied in Zürich and followed his psychiatry teacher, Bernhard von Gudden, the first director of the Burghölzli, who resigned after two years in 1872, as assistant at the psychiatric clinic in Munich, Germany. As a senior physician back in Zurich at the Burghšlzli, he had witnessed the battles of his predecessor, the famous brain researcher, Eduard Hitzig. Forel would subsequently prove to be not only a passionate scientist and research worker but also an exceptionally influential and brilliant organizer. Before taking up his post he had, by means of a sit-in in the office of the relevant government official, achieved overall control of the medical administration over the heads of the management, something which all his predecessors had tried in vain to do.

He then organized the day-to-day running of the Clinic according to his own rigorous standards: he demanded of the doctors that they relinquish all private practice, and forbade them to accept gifts from [patients] relatives; he allowed only a joint kitty for tips for nurses and attendants (Forel 1935). Under Forel, as with his predecessors, there were Residential duties for medical and care personnel: apartments were available for the director and the senior physician; assistants and trainee doctors had rooms; nurses did not have rooms of their own but slept on camp beds in the patients rooms or in the corridors.

Even married people had only one day a week off. As far as patients were concerned, their letters were censored and visits were supervised.5

In relation to the scientific work, he set up a laboratory for brain anatomy where he carried out investigations into animals brains with the help of Gudden’s Microtom (in the development of which he had been involved as Gudden’s assistant in Munich). He succeeded in 1886, with the help of his assistant Eugen Bleuler, in making the discovery that nerve cells are related to each other not through anastomosis (as had been assumed) but through simple touch; this was a revolutionary discovery for the future development of neurology, a discovery that had been made simultaneously by His and was later popularized as the concept of the

neuron-theory.

The capacity for precise observation was one which Forel owed to his first scientific passion the study of ants. And precise observation was the capacity on which he put most value where his students were concerned.6

Fore's essential service to psychiatry lay above all, however, in the intro-duction of hypnosis as a therapeutic tool in day-to-day psychiatric practice, and in integrating it into his scientific theories. The change in his approach to psychiatry came with his young German wife, Emma Steinheil, whom he married in 1883. She made friends with several patients, as Forel points out, conducted a choir, visited patients and played music with them (Forel 1935). Under her influence he began to transfer his interest from brain research to his patients suffering under the conditions of everyday life: the sweatshops of the newly established silk industry, the discrimination against unmarried mothers, and the temptation to drown their sorrows in cider. The book De la Suggestion et de ses Applications ˆ la Therapeutique (1884) by Hippolyte Bernheim, Professor of Internal Medicine at Nancy, had fascinated him so much that in 1885 he arranged for Bernheim to give him a week's personal induction into the technique, and immediately afterwards he began to experiment at the Burghölzli with both colleagues and patients. Forel's results were in some cases spectacular and supported him in his monistic view of the unity of brain- and mind-phenomena, that is, the essential identity of the conscious and unconscious states of our psychology. He saw no real difference in essence between the anatomy and physiology of the brain on the one hand, and states of feeling and consciousness on the other; he proposed that it was the same phenomenon looked at now from the outside, now from the inside (the identity hypothesis). With this hypothesis Forel freed hypnosis from the twilight of scientific charlatanry and made it a subject of serious scientific research and reflection. In 1889 he published his textbook on hypnotism which remained a landmark text for thirty years and went through repeated revisions (Forel 1889). Sigmund Freud, who had translated Bernheim's book into German in 1888, and had also visited Bernheim (with a recommendation from Forel) devoted a detailed and enthusiastic discussion to Forel's book (Freud 1889, SE 1, pp. 91Ð102). In 1892 Forel founded the Zeitschrift fur Hypnotismus und Suggestionstherapie (Journal of Hypnotism and Suggestion Therapy) to which Freud too contributed as a co-editor.

The identity hypothesis had far-reaching consequences, not only for psycho-therapy but for all areas of life (as Forel constantly emphasized), it also applied to abstinence from alcohol which became one of his main concerns. When Forel was persuaded to abstain by his shoemaker, a member of a Christian lay organization for abstinence (Blue Cross), he noticed a striking improvement in his health and creativity (Forel 1935).7 With unstoppable enthusiasm he communicated his own experience by initiating a social movement for abstinence.

His crowded schedule led to symptoms of chronic overwork (persistent ringing in his ears) which defied all attempts at treatment. He was clearly over-burdened by all his activities in the field of abstinence: the founding of a treat-ment institution for alcoholics, directed by the shoemaker and independent of the state, the founding of an Order of Good Templars in Switzerland,8 and, last but not least, his political lobbying in organizing a new law in connection with the setting up of alcohol-free restaurants in Zurich and restricting the number of licenses for those which were allowed to serve alcohol. So in 1898, at the age of fifty, he decided to give up the directorship of the Burghölzli and his professorship at the University of Zurich; he wanted to devote more of his energy to his research into ants Ð and to completing his book on the Sexual question. He regarded the sexual question as an urgent problem of

the time; he had the idea that The longing of the human soul and the social experiences of the different human races and historical periods could be reconciled with the findings of natural science and with the laws of psychological and sexual evolution which had come to light through these findings (Forel 1935, Foreword).

In his book Forel battled in a very concrete and practical way against the Victorian taboos of his age; he discussed all the biological aspects of the act of procreation, as well as the (albeit inadequate) methods of contraception avail-able at the time, and raised such modern social issues as full rights for women and equal status in law for illegitimate and legitimate children. The book appeared in 1905, at the same time as Freud's Three Essays on the Theory of Sexuality.

Eugen Bleuler: psychiatry and psychology

In succeeding Forel in 1898 Bleuler had undoubtedly taken on a difficult legacy: it is true that through his utopian vision of progress and his passionate and effective commitment to his beliefs Forel had opened up new perspectives for psychiatry; he had also built up its popularity and social relevance as a profession. But his optimism for progress collided in many ways with the restrictive conditions of the everyday running of the institution. And the total commitment (which finally overwhelmed Forel) was to prove too much for every one of his successors. For as a result of Forel's tireless activities several new duties had been added to the already excessive list of tasks facing a director of the Burghölzli. It was part of Bleuler's job to be involved in the local and international committees of abstinence organizations and the supervision of the alcohol treatment centre set up by Forel. In addition there were numerous court reports, and, further, an even greater involvement with the university had become necessary; for through Forel's intervention psychiatry had become an examination subject for students of medicine at Zurich, so that to the courses and lectures taken by the director of the Burghölzli had been added the administering of examinations and a more active collaboration in the Zurich medical faculty.

It is astonishing how uncomplainingly Bleuler and his wife too accepted these burdens. In 1901, as a 44 year-old bachelor, he married one of the most distinguished graduate philologists in Switzerland, the teacher and author Hedwig Waser.9 The young Mrs. Bleuler conscientiously put aside her academic and literary ambitions in favour of running social events for the hospital and organizing the Federation of abstaining women; she integrated her household, which soon included five children, into the society of the Burghölzli which now contained around 500 people. Often patients came to tea in the afternoon. A working day of 14Ð16 hours was the rule for Bleuler; even at night peace was not guaranteed: a staircase led from their apartment directly to one of the wards (Bleuler, M. 1951).

Bleuler seems to have been predestined to be an almost ideal successor to Forel, for he incorporated all the latter's essential and characteristic ideas: a tireless zeal for work, membership of the international movement for abstinence (from alcohol), the tradition of brain research, the mastery of hypnosis as a therapeutic instrument, as well as a strong belief in the kind of progress which embraced social, ethical and epistemological values and which was orientated towards the philosophy of scientific monism.

In spite of all that, Forel would have preferred his senior physician Delbruck as his successor, and to the very end he could not reconcile himself to the governments choice of Bleuler (Forel 1935). This was not without significance for the Zurich school, for Forel continued to exercise great influence; he followed events at the Burghölzli in detail and commented on them in letters to pupils and colleagues worldwide; even in the numerous subsequent editions of his textbook on hypnosis he always referred to Bleuler and his colleagues in strikingly ambivalent terms.

There was nevertheless no doubt that Bleuler forged the worldwide reputation of psychiatry in Zurich, and that he provided, particularly through the special reception given to Freud, and the psychodynamically orientated descriptions of disease profiles, the essential impetus for the establishment of a distinctive school of clinical psychiatry in Zurich. The essence of these developments was that, compared with Forel, Bleuler's interest and orientation were more psychological: even as director of the Rheinau institution he had been interested in the spoken utterances of his psychotic patients and had kept notes on them (Bleuler, M. 1988). Moreover as a bachelor he had lived very close to the patients, practically sharing their everyday life. From this experience he had become a passionate supporter of the active community for residents of institutions; for he had realized that all activities which were experienced by the patient as meaningful had a powerful therapeutic effect. Every patient had to contribute to the running of the hospital according to his capabilities. The active community as the central idea of Eugen Bleuler's therapeutic approach was publicized by his son Manfred Bleuler (psychiatrist and successor as director of the Burgholzli from 1942 - 1969) (Bleuler, M. 1951). In his text-book Eugen Bleuler identifies as the most important tools for treating the psyche patience, calm, and inner goodwill towards the patients, three qualities that must be completely inexhaustible (Bleuler, E. 1916). He undoubtedly paid more than lip-service to this. Ludwig Binswanger too, who later served for a time as assistant to Bleuler, remarked in his memoirs that the spirit of unconditional acceptance of the person, of the healthy as well as the sick, which reigned in the hospital, was moreover the spirit of discipline, order and justice (Binswanger 1957).

On this basis Bleuler largely succeeded in running the major state institution of the Burgholzi as a therapeutic community.. It was in accordance with this concept that doctors, care staff and patients should live in the hospital and form a residential community, and that in the case of the doctors their wives too should be integrated into the institution. Bleuler's wife, Hedwig, not only organized social events in the hospital, but also contributed to the scientific discussions, as did Jung's wife, Emma. At least occasionally they participated in the neurological-psychiatric referral evenings, which took place fortnightly in the Burgholzi and in the private neurology laboratory of Bleuler's friend and colleague, Constantin von Monakow (Abraham 1976, p. 62).

Constantin von Monakow (1853-1930) was a Russian emigre. With Forel's support he had obtained his post-doctoral qualification in 1885 at the University of Zurich with a thesis on brain anatomy, and had subsequently set up a private neurology laboratory in Zurich and a private neurology outpatient clinic; in 1893 he opened a private clinic for in-patients too, with the profits from which he financed his researches (Monakow 1970; Jagella, Isler, Hess 1994).

He was investigating the reaction of brain functions to injuries to certain areas of the

brain; from this he developed a theory which explained the difference between immediate and long-term consequences of injuries, contrasting this dynamic view of brain-functioning (the Diaschisis theory) with the static localization theory. Bleuler, who was working on the classification of psychiatric disease profiles and was interested in the psychological treatment of psychic trauma, felt he had common ground with Monakow both in his neurological and in his philosophical and therapeutic ideas; by comparing and contrasting himself with Monakow he developed his theory of schizophrenia.

As director of the Rheinau hospital Bleuler had developed the idea that a loosening of the association pathways in the brain underlay psychotic processes and he now hoped to substantiate his hypothesis with psychological association experiments of the type that were being set up in other psychological and psychiatric institutions. When C. G. Jung took over the organization of the psychology laboratory and the direction of the association experiments in

1904, an enthusiasm for research developed at the discussion evenings which Monakow observed with both interest and scepticism: The clinical material from the Burghšlzli was studied (especially by Jung, Maeder and Riklin) from the point of view of Freud's theories, and many symptoms of dementia praecox were interpreted with great conviction as Freudian mechanisms, even by Bleuler (Monakow 1970, p. 244).

It is probable that the case of Sabina Spielrein was discussed here, and also that, later, she took part in the discussions. From this psychiatry/neurology society the Freud club broke away in 1907 much to Monakow's disapproval; in addition to himself, as he emphasizes, doctors from the city and all kinds of unclassifiable ladies, and even students of both sexes were attracted to the club.10

Bleuler had been acquainted with Freud for some time. While still director at Rheinau he had reviewed Freud's translation of Bernheim's New Studies in Hypnotism and Charcot's Policlinic Lectures. In 1896 Bleuler published a review of Studies on Hysteria by Breuer and Freud in the Munich Medical Weekly: the book, with its five detailed case studies (They could not publish more because, as almost always in such cases, sexual occurrences are revealed, opened up a completely new perspective on psychological mechanisms and was indeed one of the most important recent publications in the field of normal and pathological psychology, even if, from the therapeutic and theoretical point of view, essential questions still remained unanswered Ð thus for example there was no sufficient explanation of how abreaction worked and whether the cathartic method was not based on suggestion (Bleuler 1896, p. 524ff).

1. **Jung and the Burghšlzli**

When in October 1900, as a student in his final year, C. G. Jung applied for the post which was about to become vacant at the Burghšlzli, there were as is often the case no other applicants. He took up his post in December 1900, as a trainee doctor on almost no pay only 1000 francs a year. Looking back at this time in a seminar in 1925, Jung describes how at first his work at the Burghšlzli caused him a considerable shock:

For six months I was struggling desperately to find my way in [psychiatry] and was all

the time more and more baffled. I was deeply humiliated to see that my chief and my colleagues [the senior physician and one assistant] seemed to be sure of them-selves, and that it was only I who was drifting helplessly. My failure to understand gave me such feelings of inferiority that I could not bear to go out of the hospital. Here was I, a man with a profession which I could not rightly grasp. I therefore stayed in all the time and gave myself up to the study of my cases. (Jung Seminar 1925, p. 17 [cf. MDR p. 146])

Then Jung began his doctoral thesis, On the psychology and pathology of so-called occult phenomena, in which he proposed to broaden our knowledge of the relations between hysterical twilight states and the problems of normal psychology (Jung 1902, CW1 para. 35). In this work he focused on several cases of alterations in consciousness of various kinds which he had met in the hospital and which were reported in the literature, but principally on the case of somnambulism in a girl with poor inheritance (Spiritualistic Medium), Miss S.W (the pseudonym for his cousin Helly Preiswerk), with whom he had experimented in his student days. In one passage in this work (in a rather unimportant connection), Jung refers to Breuer and Freud's Studies on Hysteria, and in two passages to Freud's Interpretation of Dreams; in general he presented his view of the unconscious which was orientated, appropriately enough in his student years, towards Schopenhauer and Eduard von Hartmann in particular, and also followed Pierre Janet and Theodore Flournoy especially closely. Flournoy's book on the trance states of a medium in Geneva, From India to the Planet Mars (1900), had deeply impressed him, and a friendship then began with Flournoy, the experimental psychologist from Geneva, which was to out-last his relationship with Freud. His insight into the psychological circumstances relating to the onset of hysterical and particularly of psychotic symptoms soon released him from his uncertainty and stagnation: even the strange stereotypical movements or the meaningless verbal expressions of the old psychotic patients suddenly took on a meaning once he had succeeded in determining the connection with their personal desires and conflicts. Thus he claimed this insight as his own personal discovery which he could share with no one:

At that time there was no psychological viewpoint to be found in the field of psychiatry. A label was put on each case; it was said to be a degeneration here, or an atrophy there, and then it was finished there was: nothing more to be done about it. It was only among the nurses that any psychological interest in the patients could be found, and among them there were some very shrewd guesses offered as to the conditions presented, but the doctors knew none of this. (Jung Seminar 1925, p. 17)

This account may be understood as an over-compensation for his feelings of inferiority described above; Forel for one complained later about Jung's exaggerated pride in his discoveries11 and, as far as Bleuler was concerned, his publications as well as all the other colleagues who ever expressed an opinion about him, bear witness to his particular interest, understanding and commit-ment (cf. Ellenberger 1985, p. 893).

It seems though that for Jung the psychogenesis of psychiatric symptoms took on a personal significance which was different from the meaning they had for Forel and Bleuler. While for them a tireless sense of order and an optimistic belief in social and scientific progress seemed to play a predominant role, Jung was personally touched by the symptoms of individual patients; he writes in his memoirs:

Through my work with patients I realized that paranoid ideas and hallucinations contain a germ of meaning. A personality, a pattern of hopes and desires lies behind the psychosis. At bottom we discover nothing new and unknown in the mentally ill; rather we encounter the substratum of our own natures. (Jung/Jaffe 1961, p. 148)

It is easy to see that he must often have felt misunderstood. An indication of this state of affairs is the fact that Forel and Bleuler often complained about the pressure of work and the overcrowding of the hospital, but never about the lack of time available to the doctors to devote to individual patients.

As at the time when Forel began his work at the Burghšlzli in 1879 with 300 patients, when Jung began in 1900 only two experienced doctors (the director and the senior physician) and two inexperienced ones (an assistant and a trainee) had the care of some 400 hospital patients. As Ellenberger reports, Bleuler did a ward round three or four times a day; but it is easy to calculate how long he would have spent on these visits even if he had tried to make them more than mere sentry duty. It is true that a meeting of the medical team took place every morning at which individual patients were discussed. Nevertheless in these circumstances the direct personal relationship of the individual doctor with the individual patient must indeed have been the exception rather than the rule. A more intensive relationship with the patient, as Jung had observed, was rather the province of the nurses, male and female who at that time were completely untrained.

It is consistent with the circumstances therefore that Jung complained about his work situation. On 6 October 1901, together with the assistant doctor, Otto Diem, he addressed a letter to Director Bleuler, at the central medical office of the canton of Zurich with a petition for the creation of a post for a third assistant doctor. Jung and Diem justified their petition on five hand-written pages (in Jung's hand-writing) by pointing to the progress made in scientific and humane treatment, the almost complete absence of all coercive measures such as the bed bath, the straitjacket, and the bed strap since 1895, and the essential, precise, but also laborious and painstaking examinations which were necessary to do justice to the requirements of modern science to only a limited extent; they pointed out that in 1895 the number of staff had stood at 56, and in 1900 at 86, and drew attention to the rising numbers of admissions and discharges of patients, and to the increased work occasioned by court reports. Finally the creation of an additional post would be in the interests of the institution if it made the strenuous and responsible task of younger psychiatrists more personally satisfying.12 Bleuler supported the venture in a covering letter and the senior executive officer endorsed the proposal; but the canton government turned it down. As a result, Otto Diem resigned his post in February 1902. C. G. Jung, who was just finishing his dissertation, stayed and, on 1 April, rose to the position of first assistant. In May 1902, after completing his dissertation, he became engaged to 22 year-old Emma Rauschenbach, the daughter of a manufacturer, whom he had known from his youth. On 23 July he too tendered his resignation and was released on 1 October 1902.13 Neither in Memories, Dreams, Reflections nor in any of the biographies of Jung is this resignation mentioned.

Jung was clearly planning to build his future, both professional and private, outside the Burghšlzli. First he went to Paris to attend the lectures of Janet at the university there, to learn English at the Berlitz school,14 to go to the theatre and to concerts, and among other things to meet his cousin Helly about whom he had just written in his dissertation (very critically and not altogether respectfully). She now had hardly any recollection of the time of her trances, and was very successful in her profession as a dressmaker in the workroom of a famous

couturier.15

Jung married in February 1903 and moved into an apartment on the Zolli-kerstrasse in Zurich with his wife Emma, not very far from the Burgholzli. By May 1903 he was working at the Burghšlzli again, deputizing for medical assistants who were away on military service.

Shortly after this, when the senior physician Ludwig von Muralt fell ill with tuberculosis and had to go on leave, C. G. Jung took over as his deputy too. Von Muralt's leave was extended several times, and Jung's plans to go to Basel as a senior physician seemed to be coming to nothing. Whether it was the indignation among the Basel clergy over Jung's dissertation that was so strong that he decided it was impossible, as Stefanie Zumstein-Preiswerk16 believes or whether it was because a German doctor by the name of Wolff had taken over the position of director at the mental hospital there: on 22 August C.G. Jung writes to his old friend Andreas Vischer about a Basel calamity which had wrecked for ever his academic career in Switzerland. He continues:

I might as well sit under a millstone as under Wolff who will stay up there immovably enthroned for thirty years until he is as old as Wille [Jung's tutor in psychiatry at Basel university]. For no one in Germany is stupid enough to take Wolff seriously, as Kraepelin has appropriately said, he is not even a psychiatrist. I have been robbed of any possibility of advancement in Basel now.17

Jung wrote this letter from a position which was indeed remarkable:

I'm sitting here in the Burghšlzli and for a month I've been playing the part of the director, the senior physician and the first assistant. All the personnel in question are away and I have amalgamated all the roles into one person. So almost every day I'm writing twenty letters, giving twenty interviews, running all over the place and getting very annoyed. I have even lost another fourteen pounds in the last year as a result of this change of life, which otherwise is not a bad thing of course. On the contrary, all that would be fine (for what do we want from life more than real work?) if the public uncertainty of existence were not so great.18

Jung did not have to worry about real work at the Burghšlzli, and soon he was relieved of his public uncertainty: when the senior physician who was on sick leave finally resigned in September, Jung took over his position in October 1904 on a regular basis and moved into the senior physician's apartment in the Burghšlzli with his wife Emma (who was expecting their first child in December). In his academic career too not much was standing in his way: four months later, in December 1904, he submitted his application for the post of lecturer at ZŸrich university.19

**Anamnesis (August 1904)**

In August 1904, when he was wrestling with the personal question of whether he should settle at the Burghšlzli again or seek his professional future else-where, he was carrying the sole medical responsibility for all the patients; he therefore took the anamnesis of the newly admitted nineteen year-old patient Sabina Spielrein.

The nurse who had spent the night in her room reported that it had been fairly quiet;

Sabina had merely expressed anxiety several times and had asked for a light. Once she said she had two heads, and that her body felt foreign to her. A similar experience of splitting was to occur again shortly before the end of the treatment.

The statements of the uncle, whom he questioned first, were evaluated by Jung as meagre and evasive; he connected this, together with the uncle's insufficient command of the German language, to the fact that he was an old Russian Jew. Which questions he evaded and in what way, and/or what was typical of an old Russian Jew in that, is not recorded. In any case Sabina's great agitation which had led to the emergency admission the previous evening is not clarified. Regarding Sabina's earlier history Jung discovers that she was always rather hysterical. She had been an intelligent pupil and had been prominent in her achievements. She had been ill for about three years. She had spent a month at the Heller sanatorium in Interlaken where she was very dis-satisfied. She should have gone to Monakow, but he did not take her because she was too disturbed.

So it can be assumed that Monakow referred Sabina Spielrein to the Burghšlzli: probably Uncle Lublinsk was consulted as the only relative; the entries on the clinic form relating to this were all later amended and elaborated.

Jung records the constant alternation of laughter and tears, jerking of the head and seductive glances.

The anamnesis which Jung takes from Sabina Spielrein herself the following day is difficult, like walking on eggshells. Nevertheless he obviously succeeds in breaking through the negativism of his patient in a powerful battle. Jung's request to say everything if she wants to get better was met by Sabina with the threat that, if she had to say everything, it would upset her so much that things would go really bad later. Then he would see what would happen. She insists several times that she would and could never talk about it, and in any case does not want to be cured at all.

Sabina seems to have given her somatic anamnesis and external details of her life without much of a battle. Her delicate constitution was stressed (stomach pains, angina a thousand times, precocious, sensitive).

Precocious seems to mean intellectual precociousness. For Jung notes that Sabina did not work very hard at the Gymnasium but [was] intellectually very advanced. At five she attended a Froebel infant school in Warsaw, more than 1000 km from Rostov-on-Don, her home town, and the family's last place of residence. It is not recorded whether that entailed her staying in a children's home and being separated from her family. After that she was taught at home until she entered a Gymnasium. She did not like it because the teachers were very stupid. She also played the piano a lot and had singing lessons. Above all she was interested in the natural sciences and wanted to study medicine.

Zurich was then the Mecca of Russian women students who, in the course of the political reforms in Russia, in particular the abolishment of serfdom in 1861, were gripped by a sense of a new era beginning and were striving for education and a new allocation of roles in society. A Russian university statute issued in 1863 excluded women absolutely from all higher education. A young Russian woman, Nadescha Suslowa, the daughter of a serf, had enrolled at Zurich university and, as the first woman student there and as a fellow student of Forel completed her studies and gained her doctorate in 1867 successfully and without

hindrance. When this became known in Russian circles a whole stream of young Russian women poured into ZŸrich. In ZŸrich they lived together partly in Russian colonies which were keenly involved in the political upheavals in their homeland (Bankowski-ZŸllig 1988). Among them was a strikingly large number of Jewish students, men as well as women, who to an extent were harshly discriminated against in universities in Russia.

Sabina was the eldest of five children of an obviously wealthy Jewish businessman. She had three younger brothers; a little sister, whom she loved more than everything in the world, died of typhoid at the age of six, when Sabina herself was 16. Her mother was a dentist (whatever that meant at the time) but she had practised her profession only casually.

The parents clearly took the education of their daughter very seriously, although it is hardly thinkable that they were interested in changing the roles between the sexes Ð or indeed that they supported the ideals of the Russian revolution. For undoubtedly the relationships which held sway in the family were extremely patriarchal.

The real battle which Jung fought and won with Sabina was to coax a confession from her. And, as in the case histories in the Studies on Hysteria of Breuer and Freud, the confession is not about a reprehensible deed of her own but about being repeatedly shamed and anguished: she confesses that her father has hit her several times on her bare buttocks, most recently in her eleventh year, from time to time in front of her siblings.

It is possible to follow the process by which Jung wins the battle: he takes Sabina Spielrein through her ambivalence. As a result of his helping her to relate alternately to her own feelings and behaviour and to her father's, she succeeds for a moment in differentiating herself internally from him and in rediscovering her own congruence:

Pat. loves her father painfully. She cannot turn to him, he does not really understand her, he says hurtful things to her.

Because of her strong narcissism she cannot give in to her father, and when her father is sad, she cannot talk to him and she is again deeply hurt. He has hit pat. and she had to kiss his hand in return.

At this point, observes Jung, innumerable tics and gestures of abhorrence occurred.

After the confession of her father's beatings, it strikes him that at this point the tics are in keeping with the affect. They express abhorrence and revulsion.

That the tics disappeared after this is not the point. On the contrary Jung established in the next few days that they appear at points in the conversation which have a certain connection with her complexes. This remark refers to the association experiments in which Jung was then intensely involved together with Franz Riklin. At that particular time the associations of normal subjects was being prepared in which according to Jung the idea was to examine the influences on the association process of attention which by countless threads links the associative process with all other phenomena of the psychic and physical domain in consciousness (Jung 1904, para. 4). Jung counted mimicked reactions to the stimulus word as indications of the presence of a feeling toned complex, that is, the sum of ideas referring to a particular feeling-toned event (ibid., para. 167, fn.).

It should also be noted that Jung does not use hypnosis or suggestion (as Freud suggested in his Studies on Hysteria) to elicit the confession; with Sabina Spielrein he works on the complex by accompanying her and participating with her in free association. In other words, he takes up a position in relation to the patient in which participation and observation are balanced.

But Sabina continues to battle with her negativism: she could and would never talk about it, and in any case did not want to be cured at all. Jung met this resistance with remarkable benevolence, interpreting it as an expression of her sensitivity: Is extremely sensitive, accuses the writer of not having the time to listen to everything, of not really being interested, of only pretending, etc. Jung himself thus showed how extremely sensitive he was towards Sabina Spielrein.

On the following two days Jung continued the anamnesis with Sabina and also spoke to her mother. Sabina tells him more about her relationship with her parents and her brothers, in the course of which a truly shocking picture unfolds: three years before, that is when she was just 16, she had said: I could give up parents in favour of the company of other people (by which she meant, in her youthful striving for independence, that her relation to other people was more important to her than her relations within the family). Hearing this, her father went wild and threatened suicide. The fathers suicide threats were present all the time as an instrument of power: it pains her that he is unhappy, always talking about dying. It also hurts her that he insults and tyrannizes other members of the household. The fact that he insults and tyrannizes her is not reiterated; and the idea that sexual power too is involved in the chastisements is not directly pointed out, though Jung records: the peak of the experience was that her father was a man and even now he occasionally makes indecent remarks.

The statement that a similar relationship existed with the mother, as Jung writes, can be linked only in a general way to the relationship dominated by terror that prevailed with her father. Even during this last year her mother tried to beat her in front of her brothers and her brothers friends. Sabina's desperation had taken on extreme proportions even while she was still at school: Once when, at thirteen, her mother punished her, she hid and doused herself with ice-cold water in winter in order to catch her death of cold. At the age of 15 she tried to starve herself to death in Karlsbad20 because she had made her mother angry.

Jung seems to have questioned the mother about the history of Sabina's illness without at all confronting her with her daughter's statements. Mrs. Spielrein focused (as had the uncle) above all on Sabina's intelligence and achievements (precocious, intelligent, German and French already at the age of six, worked hard at the Gymnasium).21 In similar vein was her statement that in her twelfth year Sabina had periods of apathy, and pitied all human beings. But at fifteen she realized the reason for living and started to work. She wanted the company only of good, educated and clever people. Her state-ment that Sabina had recently fallen in love with her old uncle, who was a doctor sounds particularly strange (in love with Uncle Lublinsk who had accompanied her?). The mother had listed all his faults for her and as a result Sabina was deeply disappointed and upset.

Whatever Jung has omitted from his notes, Mrs. Spielrein must have left behind a very disturbed impression, so that he wrote hysterical! on the cover sheet, underlined it, and noted hysterical absences of a childish nature. If how-ever one studies the information about the family on the cover sheet (details of which are all amended and elaborated), and if one imagines Sabina's position in this family, one can understand the upset and despair which

seized her when her mother tried to spoil even her love for her old uncle: one brother has hysterical fits of weeping, another has tics and is very hot-tempered, the third is melancholic, severely hysterical, and does wrong in order to suffer. How was she to survive there when her father (neurasthenic, hot-tempered to the point of madness and constantly threatening suicide) tried to keep her with him?

Unusually for an anamnesis the patient's religious upbringing comes into the discussion. It seems typical of Sabina's family relationships that the religious values (which were mediated above all by her mother) were geared towards deterrence and anxiety. Sins are recorded in heaven in red: a person is responsible for her sins from the age of seven. Sabina's reaction seems however to have been more personal: from the age of seven or eight she started to talk with a spirit.

As a child she was very pious and prayed a good deal. After a while God answered her in the form of an inner voice which spoke more through her feelings than in clear sentences. It seemed to her however that this inner voice was speaking to her in German (Russian is her mother-tongue; at that time she was learning German). Gradually the idea came to her that the voice was not God but an angel sent to her by God because she was an extraordinary person É She often felt as though she understood the meaning of the words even before they were spoken. (Minder 1992; original italics)

It is very likely that Jung was powerfully affected by this subject matter: as we know from his biography, his grandfather on his mother's side, a professor of theology, a specialist in ancient languages, and a leading clergyman in the reformed church in the university city of Basel, spoke with spirits. In addition Jung knew from his own history the feeling of being an extraordinary person which he first registered in the context of a minor humiliation (Jung/Jaffe 1962, p. 39f.). Furthermore the fact that Sabina's spirit' spoke in a foreign language must have reminded him of Flournoy's medium Helen, as well as of his cousin Helen who, as he had described in his dissertation, had changed in her trances from a superficial young girl into a wise old man speaking in elevated language.

**Diagnosis: Hysteria**

Jung and Bleuler gave the diagnosis of hysteria for Sabina both at the beginning and at the end of her treatment. This diagnosis had previously only seldom been made at the Zurich clinic (Minder counts eight cases of hysteria with which Jung had had contact at the Burghšlzli up to that time) (Minder 1992). Yet there was no doubt that hysteria was then something like the main paradigm for clinical psychiatric research. A 900-page monograph had just been published by Otto Binswanger, a doyen of German psychiatry (Binswanger 1904).

Both Bleuler and Jung had given special thought to the theme. In his dissertation Jung had explained many of the so-called occult phenomena in the example of his cousin Helen as hysterical symptoms. In doing so he had drawn particularly on the contemporary French psychiatric and psychological literature (Charcot, Janet, Binet, Flournoy) in which the hysterical phenomena of somnambulism and of dual consciousness, as well as the automation of various psychic functions (normally those lying just beneath the conscious will) and also spectacular achievements (speaking otherwise unknown languages, clairvoyance) were discussed. Jung saw in the performances of his sixteen year-old cousin as a spirit medium somnambulistic episodes in which she lived out her wishful adolescent dreams and enacted her barely conscious know-ledge of relationships in romantic fantasies. The various subconscious

personalities represented different (partly suppressed) aspects of her past and reminded Jung vividly of Freud's investigations of dreams which uncovered the independent life of repressed thoughts.22

In 1904, just as he began work with Sabina, Jung used a reply to a review of his dissertation, which had appeared in book form in 1902, to set out again his views on hysterical misreading, or rather of the hysterical process in general. His patient's hysterical misreading could be explained by the assumption of a split in consciousness and demonstrates in a nutshell the splitting off of psychic functions from the ego-complex, which is so characteristic of hysteria, and consequently the strong tendency of the psychic elements towards autonomy (Jung 1904, para. 159). And more remarkably Jung attaches great im-portance to the discovery that: [t]he analysis of the clinical picture is not [as the reviewer thinks] based on the French writers, but on Freud's investigations of hysteria (ibid., para. 165)! Holding this point of view Jung was undoubtedly in agreement with his medical mentor and his chief, Eugen Bleuler, even if Bleuler's interest went in a more practical direction. Indeed in his text-book which appeared in 1916 Bleuler does not mention Freud's and Breuer's investigations of hysteria. Nevertheless he states: Psychoanalysis, which makes diseased mechanisms accessible to consciousness and abreacts them, cures many cases (Bleuler, E. 1916).

In his textbook on hypnotism of 1902 Forel too had cited Freud among a number of authors (Charcot, Breuer, Vogt and many before them) who had produced evidence that even severe cases are generated through ideas and are disposed of through ideas (Forel 1902, p. 136). And in another passage he states that in hysterical disturbances one must according to Freud's procedure, always look for earlier causative emotional trauma. But he warned against any infringement of tact or propriety through offensive questioning. He also said that one should not construct a dogma out of an isolated occurrence as Freud does (ibid., p. 168). Forel does not give the name sexual abuse to the isolated occurrence in question. Bleuler too speaks only in general terms about the psychogenesis of hysteria. He counts the hysterical syndrome, with its more moderate neurotic symptoms and striking psychic connections, among psychopathic reaction formations (situational psychoses). Above all he emphasizes the mixture of psychic and physical symptoms (twilight states, anaesthesias, hyperaesthesias, paralyses, convulsions, vomiting), all of which were produced through similar reactions in similar people and at best were denoted as psychogenic. Hysterics were emotional people (Affektmen-schen) who in their given circumstances could not realize their aspirations in a normal way and in addition characteristically show a stronger capacity to split, or rather a greater incapacity to keep their suppressed strivings at bay (Bleuler, E. 1916, p. 421).

In Forel's view hysteria does not present an isolated clinical picture but a complex of symptoms or a syndrome which was based above all on pathological dissociation (suggestibility and autosuggestibility). As a result of this, when consciousness has become restricted, intensely active, spontaneous somnambulistic links are formed which can drag the personality along with them and eventually divide into a dual ego, giving rise to the most wonderful phenomena, but also resulting in dramatic, hysterical lying and the dream-like lability of those patients (Forel 1902, p. 138).

Forel had already found Charcot's theory of hysteria questionable; Charcot's stigmata were to be valued not as diagnostic signs but rather as artefacts which as a result of powerful (auto) suggestibility had become fixated. In treatment waking suggestion was much better than hypnosis which was to be applied only with great caution. The old rule stands: friendly, consistent and firm. It was important to win the cooperation of the hysterical patient and

at the same time to inspire their respect: one must never mock them, and never show any mistrust, dislike or contempt towards them, otherwise one would greatly harm them (ibid., p. 138).

Bleuler himself names as the most important psychic tools patience, calm, and inner goodwill towards the patients, three qualities that must be inexhaustible (Bleuler, E. 1916, p. 389). His more concrete principles were as pragmatic as they were idealistic: To remove the basis of hysterical outbursts and other symptoms which have merely an attention-seeking nature by deliberately ignoring them, and to alter the conditions in which syndromes grew and were nourished, writes Bleuler. But above all if possible to create a purpose in life for the patients by taking account not only of external relationships, but also of the internal ones which have caused the patients to reject their sense of purpose in life (ibid., p. 389).

For the often predominant wish to be ill must be overcompensated by positive strivings which assume health.

**Treatment (September 1904–June 1905)**

Sabina Spielrein's treatment seems in many respects to have been a test-case for both Bleuler and Jung: a test-case for their new collaboration after Jung's resignation in 1903, and a test-case for Bleuler's idea of an institution as a therapeutic community in which everyone is occupied according to his ability and is supported with goodwill, patience, and calm; a test-case too for Jung's efforts, now newly supported by the association experiments, to understand what actually takes place inside the mentally ill (Jung/Jaffe 1961, p. 135).

On 23 August Jung noted a remarkable experience that Sabina Spielrein had had in what was obviously a semi-conscious state: She felt as if someone were pressing in upon her, as if (someone) something were creeping around in her bed, something human. At the same time she felt as if someone were shouting in her ear. And: All the time she felt she was totally repulsive, like a dog or a devil. And especially: Her hands felt as though they did not belong to her.

This entry is neither interpreted nor commented on.

But on 5 January, when Sabina's condition had already greatly improved, and the decision had been made that she would take up her medical studies in Zurich in spring 1905, her condition suddenly deteriorated considerably and the symptom reappeared: In the night a great fright: there might be a cat or someone else in her room, someone was suddenly speaking in her ear. She felt something moving on her back like a snail, and something grasped her side like a hand. Today many therapists would undoubtedly suspect flashbacks of night-time sexual infringements in relation to these descriptions (Herman 1981).

The analysis of the feelings connected with this hallucinatory experience on 5 January 1905, as noted by the doctor treating her, reveals a memory of New Year's Day 1904 when there was a big row (angry scenes with the father). More precise facts are not given, only that many such scenes took place, which Sabina described with great affect. In particular there was a scene when she was already thirteen years old and her father tried to beat her: He took her into a special room and ordered her: lie down; she implored him not to beat her (he was trying to lift her skirt from behind). Finally he gave in, but he forced her to kneel down and kiss the picture of her grandfather and to swear always to be a good child. After this humiliating

scene the boys (her brothers) were waiting outside to greet her.

According to this description the father's chastisements were humiliating rituals, taking place behind closed doors, and for that reason alone containing an undertone of sexual infringement. Her father's comments which offended her sense of shame also point in this direction. The reporter (C. G. Jung) notes regarding these that Sabina put particular emphasis on them in her accounts.

With what comments her father offended her sense of shame is not recorded. But we might assume that he used insults of a sexual nature in connection with the command lie down; these had the effect of making the young girl feel totally repulsive, like a dog or a devil.

Later she acknowledged what Jung regarded as the most important fact: Finally after a three-hour analysis (!) it turned out that since her fourth year she has experienced sexual arousal. She feels a pressure to urinate and has to press her legs together. We read that later she had an orgasmic discharge. Finally it was enough to see or hear her brother being beaten for her to want to masturbate; or someone had only to threaten her to make her immediately lie on her bed and masturbate. Recently it had taken increasingly slight suggestions to awaken the impulse in her, for example someone only had to laugh at her, thus indicating her humiliation, to cause her to have an orgasm, as the doctor conducting the analysis the style is Jung's writes.

These formulations suggest that Jung certainly sees the sexual activity as being on Sabina Spielrein's side. At all events it is not clear from this passage that he holds the father responsible for his daughter's confused feelings through his beatings of her, and through his offences against her sense of shame. For as the passage subsequently shows, she undoubtedly suffered much from the complex to which basically all her expressions of disgust and her negative behaviour could be traced. She sees herself as a thoroughly bad and corrupted person and for that reason she simply assumes that she should not be allowed to be in the company of other people. Any suggestion of forced sub-mission triggered the complex, and caused her to masturbate. And, during the act, pat. wishes on herself all manner of torments; she pictures these as vividly as possible, in particular being beaten on her bare bottom and, in order to increase her arousal, she imagines that it is taking place in front of a large audience.

His analysis of this act leaves the impression that Jung was not paying attention to the drama as a whole but was focusing on the lustful patient. In that context it should be stated that Jung' lengthy analysis (lasting many hours) took place in January 1905 before he became personally acquainted with Freud, and before the publication of Freud's Three essays on the theory of sexuality; Jung's focus on infantile sexuality anticipates Freud's change of focus after he turned away from the seduction theory.

It should also be pointed out that Jung's analysis did not explain at all what he was at first trying to explain: the remarkable and alarming hallucinatory experience that something/someone was creeping about in her bed.

Whatever the analysis of Sabina's core-complex had produced and what-ever conclusions were to be drawn from it, the malicious spectators of whom she was so afraid did not include Bleuler. On the day following Jung's lengthy analysis, Bleuler personally wrote a letter to the father who demanded a regular weekly progress report from Sabina.23 Miss

Spielrein's condition was stable, reported Bleuler. The New Year, with its reminders of home, had however brought a serious state of agitation, which had now receded. Nevertheless she was still feeling exhausted and had asked her doctor to write to her parents on her behalf. As her memories of you agitate her greatly, continues Bleuler, we are of the opinion that Miss Spielrein should not write to you directly over the next few months. In order to relieve her of this responsibility we have therefore forbidden her to write to her father.

For the rest, her recovery was proceeding well:

Miss Spielrein now occupies herself almost daily with scientific reading and she has also commenced practical scientific study in the anatomy laboratory.24 She wishes to convey her fond greetings.

Yours faithfully, the Director,

Bleuler.

Thus on doctor's orders the father's control over his daughter was massively restricted by Bleuler himself. Mr Spielrein was compensated for this severe curtailment of his power only by the satisfaction that Miss Spielrein was engaged in practical scientific studies, which must have flattered his ambition.

Mr Spielrein, who was paying a considerable sum for his daughter's treat-ment, may have pictured her recovery somewhat differently. Bleuler's letters to him which have been preserved are all worded in such a way as to give a strangely mixed impression of disapproval and painstaking friendliness. In September Mr Spielrein had been in ZŸrich to visit his daughter; and even then he must obviously have realized that he could no longer behave as freely with her as he imagined. Dear Sir, You may visit your daughter tomorrow, runs the terse text of a letter sent by Bleuler to his hotel. A few days later Bleuler is worrying about a dress Mr Spielrein wants to have made for his daughter. Bleuler wants the dressmaker commissioned by Mr Spielrein to take Sabina's measurements personally, so that the dress will fit properly. Mr Spielrein's visit to the Burghšlzli on 11 September 1904 is not mentioned in Sabina's hospital notes. Three days earlier, on 8 September, Jung notes that Sabina used his return (after a week's absence) to produce a few scenes: thus for example she climbed up the window grille in the corridor and forced him to pay her an evening visit; she sat in the doorway in her nightdress, wrapped in a blanket, and when no one took any notice of her she finally had a convulsive fit and let herself be taken back to bed completely exhausted. Next Bleuler writes again to Mr Spielrein in Rostov-on-Don: his daughter's condition had not essentially changed, but a slight improvement was noticeable and some days pass quite peacefully. Happily they had now succeeded in stimulating Miss Spielrein's interest in scientific pursuits so that she can be distracted for hours at a time from her pathological obsessions. During the morning she now often participates with great interest in the examination of patients and in the afternoon she goes for walks with her nurse.

She uses this opportunity to play childish jokes of a harmless nature. Sabina's night terrors had been discussed with her father; Bleuler writes that they have become significantly fewer. Physically too she is well, though still easily tired. Finally he asks for payment of fees for the next quarter.

In an entry in the hospital notes for 29 September Jung enumerates some of Sabina's

childish pranks of a harmless nature: suicide attempts to frighten the nurses, running away, giving people scares, transgressing prohibitions, etc. She sometimes feels depressed after these excesses and has insight into her condition but not the slightest inclination to improve it. She asks him (Jung) not to show the slightest doubt about her recovery. Jung also remarks that Sabina has no powers of concentration when left to read on her own, but the doctor's mere personal presence can often enable her to concentrate for hours. Jung must therefore sometimes have spent hours with her.

Two weeks later Bleuler again approaches the father: In the interests of Miss Spielrein's treatment he is requested to answer the letter which she wrote to him on 1 October. She is slowly getting better, and happily she has decided to begin her medical studies in ZŸrich next spring.

Mr Spielrein who, according to Sabina's reports, was accustomed to react with a total breakdown of communication even to minor conflicts, must have experienced Bleuler's demands as meddling with his paternal rights, and as insulting and presumptuous. Was it not his affair, whether and how he answered his daughter's letters, and also whether and where his daughter studied? Many of the Russian women students reported on the great battles they had with their fathers to be allowed to study abroad. And Mr Spielrein, who kept his daughter under such tight control, and responded to her wishes for independence at sixteen years with threats of suicide, must have suffered a serious crisis as a result of the increasing impertinences from ZŸrich.

Unfortunately it is ot known whether or how Mr Spielrein replied to his daughter's letter and to the director's. At all events Bleuler did not give up. On 25 October he forwarded to Mr Spielrein two letters from Sabina; this meant that no private communication from the father to Sabina could take place while she was under the protection of the clinic. Bleuler knew how to mitigate his presumption vis-a-vis the father with news of Sabina's slow improvement: she was already going for accompanied walks outside the institution. In addition, he reports, she is currently assisting one of our doctors25 on a scientific project which she finds of great interest. Bleuler again mentions her decision to study medicine in Zurich, and makes it clear that there is no question of her returning to Russia. And even a reunion with her family, before she has commenced her studies, would in our opinion be strongly contraindicated, writes Bleuler.

Your daughter needs to develop independence and self-reliance and must therefore remain unencumbered by all emotional anxiety for her family and all restricting aspects of family life. This can only be achieved by her spending some time in a new and different environment where she can devote herself wholeheartedly to an absorbing activity. Your daughter too is of the opinion that these are the conditions necessary for her recovery.

That was indeed a new and unfamiliar tone for Mr Spielrein; it is hardly to be supposed that he liked it, though he may have been flattered by the Swiss doctors confidence in his daughter's scholarship. Sabina must also have felt bad in her new role in relation to her father. Had she betrayed him? Shown him up, disregarded him? Would he survive, when previously he had always threatened suicide? How will he tolerate her letters? Will she herself survive if she stands up to him?

Mr Spielrein[s reaction to Bleuler was apparently a letter in which he stated that he had concluded from Sabina's letters in October that there had been a massive deterioration in her condition; possibly he also threatened to demand her discharge and transfer. On 28 November

C. G. Jung took up the correspondence with the father on behalf of the director in order to excuse Sabina's letters and to hold out the prospect of her recovery: fortunately there had been no such alteration in his daughter's condition as he seemed to have concluded from her letters. Since he, Jung, had returned from his three-week military service, her recovery had progressed. Miss Spielrein could now concentrate much better. Recently she had participated with some success at a social function at Prof. Bleuler's. Of course there were also days when she succumbed to her childish moods; it was in one of those moods that she had written her recent letters. She admitted it to me immediately afterwards and sincerely regrets this unconsidered course of action. Her letters therefore do not imply a deterioration in her condition

This statement is in direct contradiction to the remarks recorded in the hospital notes: in November 1904 Sabina's condition took another severe turn for the worse in connection with Jung's absence, although Bleuler's goodwill, patience and calm were quite inexhaustible: Owing to the absence of the senior physician , pat. left almost entirely to herself for the last week and much worse, writes Bleuler on 4 November. Has many physical complaints, insists she cannot think and cannot follow the lecture at the clinic etc [the lecture in clinical psychiatry]; she demanded a sleeping draught, and then threatened to create a scene in the night if she did not get it. Indeed she did start making a noise at 1.00 a.m. When the nurse tried to get her back to bed she resisted by kicking her: When the head nurse was called she stupidly resolved the situation by forcing pat. back to bed. After that some peace. So Bleuler apparently did not object to being fetched by the head nurse at 1 o'clock in the morning to take control of the situation! During the day Sabina had been unwell; she did go to the clinic [the clinical lecture], but afterwards remained clinging to the wall as if nailed there, perhaps in the expectation that Bleuler would pass. He then took her back to the ward, got her to tell him what happened the previous night, and noticed how she seemed to get considerably better as she did so. Nevertheless she still asked for a sleeping remedy but did not take it, because, as Bleuler comments, perhaps someone had told her that he would be pleased if she did not take it. Bleuler also states that she made a diagnosis of epilepsy from a letter handed out at the lecture and supported it correctly. A week later Bleuler's entries report dramatic suicide threats; she hid knives, and left behind farewell letters, took possession of the gas workers ladder on the ward and put obstacles [benches] in the corridor for him to jump over. She enjoys watching Bleuler jump, but will not attempt the smallest jump herself: it would hurt the soles of her feet, Bleuler states. She composes songs which she cannot recite for laughing, and in which the hospital doctors26 play the main parts.

She complains that she cannot work, that life is pointless, and again talks openly of suicide; she wants the curtain cords to be returned to her room so that she can create a scene during the night and demonstrates how she will try to strangle herself with them.

On 20 November Jung notes that there has again been a rapid deterioration following his return: all kinds of pranks, torments the nurse so horribly that she has to be withdrawn, kicks the stepladder around the corridor, scratches the floor. She refuses to go into town, complains of pains in her feet, refuses to eat in order to starve herself to death, says she desires with all her might to get ill, that she needs to be unconscious for at least two months before she can get well again. In October, before his three-week absence, Jung had grappled intensively with Sabina's father complex.

In October he pasted a bill from the Heller sanatorium, where she had been before her admission to the Burghšlzli, together with some sketches of Sabina's, into the hospital notes.

Most striking was this drawing: a female person, lying in helplessness and panic, on whom a man is sitting. It is Dr Heller giving a patient electrical treatment. The position is a remarkably sexual one, Jung writes and continues: Pat. reveals many other masochistic features, for example her relationship with her father towards whom she feels a strange disgust. The chastisements form the central complex. Even from him she constantly demands that he inflict pain on her, treat her badly in some way; he was never merely to ask something of her, but to command it. The remarkable treatment given by Dr Heller had obviously re-awakened for Sabina a situation of being violated. Jung links Sabina's drawing to her relationship with her father Ð however, he does not bring out the father's sadism and the sexual connotations of his behaviour, nor Sabina's helplessness and panic, but only her masochism.

Another theme in October is provided by the pains in Sabina's feet, which were thoroughly abreacted after a days bed rest. The analysis revealed a connection with an unpleasant walk after a row between her parents: afterwards the father stayed in bed for two days sick with rage, neither speaking nor eating. When a relative then arrived on a visit, Sabina had to ask her father to get up, and also to go for a walk, so as to behave as though nothing were wrong. It was then that the pains in her feet started, so that for some time she could not walk. In addition, when she had to travel with her mother to Vienna in various difficult circumstances she got the same pains. Sabina now knew that she must gradually accustom herself to a freer life. She is afraid of going out and of the future; so she tries to postpone going out as long as possible through the pain in her feet.

Finally Sabina's Mars fantasies also form a theme. She entertains other patients by telling them fantastic tales about Mars.

She insists that every evening she travels to Mars, on to which she projects all her contrasexual fantasies. On Mars people do not eat but are fed through osmosis. They do not procreate, but children quickly develop in the unconscious of individuals and one day appear ready-made and without further difficulty.

Jung seems to have found Sabina's fantasy stories rather annoying; he comments that she maintains the correctness of this story in front of him rather like a stubborn child who does not want to give up a toy. Had Sabina given Jung Flournoy's From India to the Planet Mars to read, and then tried to impress him with similar stories?27 Or was Mars the safe fantasy world contrasting with her real situation?28 Bleuler too knew about Sabina's Mars stories, but she clearly did not want to elaborate further on them with him because no one believes her, as Bleuler comments in November 1904.

On 22 January 1905, on behalf of the director, Jung approaches Mrs. Spielrein personally with his report, asking her to visit Zurich. He explains to her too that Sabina has to be forbidden to write to her father since she has recently become so agitated over sending him birthday greetings. A weekly report such as the father wants is impossible on account of the burden of work on the doctors. The patient is now slowly getting used to the city again, going for walks, and eating with other people. Yesterday she voluntarily joined the table of the assistant doctors at lunch, and this can be seen as a significant success. For the rest she would very much like to see her mother again, a wish which even the doctors support. A meeting with other members of the family is not to be recommended for the time being. He will then be able to report to her verbally on her daughter's state of health.

It can be assumed that Mr Spielrein, as a Jewish father, could in no way accept that

only his wife was welcome to take part in conversations with his daughter and her doctors. And for Mrs. Spielrein too her position must have been rather uncomfortable.

When no reply had been received from Mrs. Spielrein after three weeks, Bleuler tried again, copying Jung's letter partly word for word, partly with small but not insignificant alterations. Her visit was important because Sabina would then be able to unburden herself on various matters. Apart from that, her recovery was progressing; she now voluntarily joins the table of the assistant doctors at lunch daily. And: She is largely free of hysterical symptoms and she can therefore be regarded as having recovered.

It can be assumed that Mrs. Spielrein did come. In the hospital records however there is no mention of her visit.

An entry in the hospital records on 29.1.1905 comments on Sabina Spielrein's inability to say the trigger word beat while taking part in the association experiments with acquaintances; in addition, she went into a kind of daze with the same strange feeling in her head as she had felt on her first night at the Burghšlzli: on an evening visit Jung found the patient lying on the sofa with a remarkably sensuous dreamy expression on her face. When he said some-thing she suddenly laughed and said: Now I can hear your voice double, I feel as if I had two heads, and as if the whole of my left side were moving of its own accord. Jung's enquiry revealed that Sabina had fallen into this state while reading Forel's book on hypnotism. When he picks up the book to find the passage that triggered off the father complex she suddenly makes her defensive movements and gestures of disgust and points to the passage in which Forel illustrates the phenomenon of suggested false memory with an anecdote from an autobiographical tale by the Swiss author Gottfried Keller. Keller describes how as a seven year-old boy he had made up a false story in which he accused four older boys at his school of kidnapping him and beating him to make him call the teachers names and use foul language. Was it the trigger word beat in this story which was the crucial factor, or was she tormented by doubts about the accuracy of her memories? At all events she soon seemed to recover. Three months later, on 29 April 1905, Jung commented: In the last few weeks distinctly improved and increasingly calm. Now listens to lectures conscientiously and with interest (zoology, botany, chemistry, physics). Fluctuations in mood still occur from time to time, particularly in connection with letters from home.

All the more remarkable, it seems, is Jung's unaddressed medical certificate, apparently meant for the university authorities: Miss Sabina Spielrein from Russia has been at the clinic since 17.8.1904; she will probably remain here some time longer and intends to attend lectures at the university. Undoubtedly this certificate hardly encourages confidence; Jung stresses the length of time she has already spent in hospital and leaves her intentions for studying vague and even dubious.

It was Bleuler who, a few days later, gave Sabina Spielrein the backing she needed to enroll at the university as a regular student by giving her a clear certificate. Miss Spielrein, resident at this institution and wishing to register at the medical faculty, is not mentally ill, states Bleuler. She was here because of her nerves and her hysterical symptoms. We must therefore recommend her for matriculation.

**The discharge**

On 1 June 1905 Sabina Spielrein was discharged. She now lives independently in town

and attends lectures, we read in the hospital records.

A week before her discharge, on 23.5.1905, Jung had again written to her father to assure him on Sabina's behalf that it was not from lack of love or gratitude that she was refraining from writing to him, but because she feels better and more relieved if she does not have continually to recall images and memories of home. Furthermore it is characteristic of her nervous dis-position that she links all kinds of pathological obsessional fantasies to his person. It is not clear what conscious or unconscious intention underlay Jung's addressing the father in this way. Was he forced by Sabina, who worried intensely about her father's rage? Did he himself feel obliged to explain the situation in this way? Was it merely to propitiate the father in order to win his support for Sabina's studies? Admittedly her condition was still not quite normal, Jung continues, but it was time for her to leave to commence an independent existence. We will talk to her about it and will inform you of your daughter's decision.

Mr. Spielrein, who was surely hardly accustomed to wait on his daughter's decisions, immediately sent the eldest of her three brothers to study in Zurich

and in her newly won independence Sabina again felt pursued by family demands. Obviously Bleuler saw it that way too. The day before her discharge he wrote to her father: Miss Spielrein was very agitated at being expected to look after her brother. If she is to remain in her improved state she must be absolutely free from any obligations to her family. The last letter to the father from the Burghšlzli comes significantly from Jung. A week after Sabina Spielrein's discharge, on 7.6.1905, Jung gives the father her new address which unfortunately is near her brother's apartment, and asks him to find other lodgings for the brother since it is of the utmost importance for his daughter's health to have as little contact with her brother as possible. The brother complex was not explicitly discussed in the hospital records, but the brothers seem to have functioned as substitutes for the father. When we recommended Zurich as a location for your son we were as yet unaware of the obsessive fantasies which are attached by the patient to her brother, otherwise we would have been more hesitant in recommending Zurich to you, writes Jung. In addition he asks him to send money direct to his daughter now. But should you require some supervision in this matter I would be pleased to be at your service and to receive the money for Miss Spielrein on her behalf.

It is striking that Jung does not refer to Bleuler's letter of 31 May, which would have been quite enough to keep Mr Spielrein's demands within bounds. There was undoubtedly in Jung's directives in contrast with Bleuler's clear statements a violation of boundaries: did he really think that the father would find another lodging for the brother? And why is he at his service to receive money for Sabina on her behalf?

Did that not mean that he was tending in place of the father to take control of her instead of supporting her independence? Had Jung really understood Sabina's father complex, if he was so eager to assume guardianship of her in financial matters? How much did he really value her capabilities? Was her discharge from the hospital really a release into freedom?

Sabina Spielrein at least seems to have fought her own battles over her free-dom. On 24 April 1905, the day before the start of lectures, she began to keep a diary in Russian, which she hid from Jung. She was worried about studying and awaited this happy moment in a state of somehow deathly darkness.

My head aches, I feel sick and weak. I don't believe in my strengths, in fact I don't be-

lieve in anything. Jung is going along the corridor. Soon he'll come in here: I must hide the book so as not to let him see what I'm doing, but why don't I show him? The devil alone knows! (Wackenhut & Willke 1994, p. 185f)

At the university especially she felt isolated from her fellow students; she felt she was much more thorough, more serious, with a more developed critical capacity, more independent. Yet she doubted her capacity to work in a scientific way.

First, will my health allow me to? And most important of all: will I be talented enough? Meanwhile life without science is unimaginable to me. What would be left for me without science? Marriage? The thought fills me with dread: sometimes my heart aches for tenderness, for love, but it is only a deceptive, fleeting, superficial moment which hides the most pitiful prose É I wish I had a good friend, to whom I could bare my soul, I want the love of an older person who could love me and understand me as parents love their child (inner resemblance). And for me it is as if my parents were not parents at all É But that story is too well known for me to want to describe it.

And without warning she continues: If only I were as wise as my Jung[a]! Damn! I just want to know whether anything can be made of me, she asks, and says: And how stupid it is, that I'm not a man: they have it so much easier with everything. It's outrageous that the whole of life goes their way. I won't be a slave!

A month later, on 8 June 1905, a week after moving into her own apart-ment, and the day after Jung's letter to her father, she is not at all concerned about her brother's proximity but she is anxious about being close to people:

Somehow I'm afraid to get close to people. I fear for my freedom. The only thing I have now is my freedom, and I'm protecting this last treasure with all my strength. I cannot bear the tiniest criticism of my personality, not even in the form of a simple instruction: it feels like a punishing sermon É

Nevertheless:

Only from Jung can I tolerate everything. It is unbelievably painful to me when he reprimands me. I want to weep, to implore him to stop, because I feel my personality being suppressed, but on the other hand I can't resist him at all. (ibid., p. 186)

No doubt Jung had moved Sabina deeply. To him she had confessed her shameful secrets, her hidden thoughts and feelings. And it was probably thanks to his patience, and his intense devotion to and enthusiasm for the emotional life which she experienced from him that life without science became unimaginable for her.

It was Bleuler, however, not Jung, who laid down the outlines of her treat-ment. Her treatment was in accordance with ideas that had already been introduced at the Burghšlzli by Forel: she was treated as a victim of severe traumatization. Her substantial symptoms were diagnosed as hysterical, and hysteria (a controversial term at that time as it is now) was seen as a traumatic neurosis in the sense of Breuer and Freud. Notwithstanding all the changes which the concept of traumatic neurosis has undergone in the last hundred years, the essential therapeutic principle described by Bleuler is still valid: to treat patients with patience, calm and inner goodwill, and to create an environ-ment which prevents the patients

acting-out and promotes their resources and talents.

What was unusual in Sabina Spielrein's case was how unreservedly Bleuler stood up for her; she could rely on his unwavering backing for her apparently almost hopeless struggle for independence from her father and from her whole family by whom she felt literally possessed. In spite of her childish pranks, her tormenting of the nurses, and her continuing threats of suicide Bleuler invited her not only to lunch with the doctors but to his own home; he admitted her to his lectures, involved her in the ongoing psychological research, and finally recommended her unconditionally to be enrolled at the university to study medicine. No doubt Bleuler's demanding principle that Sabina's acting out of tyrannical and violent impulses be met with goodwill and forbearance, and that at the same time she be respected as a future colleague and co-worker, reached the limits of what was tolerable to doctors and nurses, and to other patients at the clinic.

Compared with Bleuler's, Jung's attitude to Sabina and his engagement with her was as intense but much less consistent. Although Sabina made it clear to him that she had been traumatized since her early childhood it remains unclear whether and how Jung comprehended her traumatization. However we may judge his analysis and his conclusions today, the result of his ambitious scrutiny of Sabina's complexes was that the trauma as well as the perpetrator faded into the background. A close relationship developed between them which would later prove to be as powerful as it was critical.

It is easy to understand why she awaited the happy moment of her dis-charge in a state of somehow deathly darkness. Her situation seemed almost hopeless: at twenty years old, and with serious social anxieties, how would she, a Russian Jewess, manage to integrate herself into a society which was foreign to her in nearly all its aspects? How would she not only cope with the demands of the university but at the same time take on a role there as a woman pioneer among medical students? How would she separate from her father and family de-spite the fact that she had no one to stand by her and would remain in economic dependence?

She was discharged as recovered, not as cured. She had a place as a student in Zurich, and she took pleasure in studying. But she was not yet free. Who would give her support in the future, and would she find someone to love her as parents love their child?

**Notes**

All details of Sabina Spielrein's stay at the Burghšlzli in Zurich have been taken (when not otherwise indicated) from the hospital records published by B. Minder in Luzifer-Amor. Zeitschrift zur Geschichte der Psychoanalyse (1994), 14.

Patients could be admitted to the hospital only with a medical certificate dated not more than two weeks previously; certificates from doctors related to the patient were not valid. Only addicted persons could be admitted of their own volition (Forel, A. 1894, Bleuler (1916) 4th edit. 1923, p. 162).

Letter from E. Bleuler to Mr Spielrein 26.9.1904.

Zurich State Archive, government resolution 20.10.1904.

Organizational rules, Annual Report, Burghšlzli Mental Hospital, 1869Ð1905.

Adolf Meyer (1866Ð1950), who as Director of the Johns Hopkins University in Baltimore played a leading role as a mentor in American psychiatry, was a former doctoral candidate of Forel's and remained in active contact with him all his life; in 1893 he reported to Forel on a course in psychiatry which he was giving to students: I get the doctors to enact the part of a group of patients and I direct the proceedings. In the course of the demonstration they must not use any technical language; the description of clinical observations must be expressed in concrete terms without recourse to pseudo-psychological or pseudo-physiological paraphrases.

One semester and several clinics after I worked at the Burghšlzli, that was all the psychiatry I brought back with me to America. I must say it is now proving to be a good foundation and I hope that in time I will progress far enough to call myself your pupil without your having to protest as such presumption.

The frequent correlation between alcoholism, venereal disease and mental illness led Forel to the hypothesis that alcohol, even in small doses, causes damage to the germ cells (blastophthoria), with specific damage to the mental and physical health of the next generation. He acknowledged (1924) that this hypothesis is not proven (Meier, Rolf 1986, p. 82).

The International Order of Good Templars (IOGT) was founded in the USA in 1851 as a pioneer organization for abstinence from alcohol and for the community of nations; in 1892 Forel founded a Swiss section, and in 1906 the National Order of Good Templars (IOGTN), which still exists.

Hedwig Bleuler-Waser (1869Ð1940): LebensrŸckblick, in Schweizer Frauen der Tat Bd.2 (Looking back over my life in: Swiss Women of Action, Vol 2).

Monakow recalls particularly a very crowded meeting at which Bleuler and his wife were so enthusiastic about psychoanalysis that they were even celebrating the movement in verse and where a medallion of Freud was passed round (Monakow 1970, p. 244).

Jung and Maeder analysed a paranoid woman with confused speech whom I had treated earlier at the Burghšlzli hospital; I had partly uncovered the meaning of the madness behind her apparent speech confusion É I had already presented such patients, and other similar ones, in my clinic at the beginning of the nineties and drawn attention to elliptical speech patterns (Forel, Hypnotismus, 6th edit. 1921, p. 233).

Letter 6.10.1901, Zurich State Archive.

Letter of resignation 23.7.1902. Minutes of senior executive meetings 1902, Zurich State Archive.

. Jung to Andreas Vischer (undated letter, kindly lent by S. Zumstein-Preiswerk).

As Jung said in retrospect in 1925, he had missed the point of the situation: his own connection with it. The girl had of course fallen hopelessly in love with me, but I paid very little attention to it and none at all to the role I was playing in her psychology (Jung 1995, Seminar).

Zumstein-Preiswerk: personal communication.

Letter to Andreas Vischer, 22.8.1904 (kindly lent by S. Zumstein-Preiswerk).

Ibid.

1. G. Jung to Andreas Vischer 12.12.1904: Then I completed my doctoral thesis which now lies before the faculty (Letter kindly lent by S. Zumstein-Preiswerk).

In her childhood diary 1895Ð98 (Wackenhut & Willke 1995) Sabina describes a trip with her mother to Berlin and Karlsbad. She complains that she is completely responsible for her mother who is too nervous to cope alone. The incident mentioned here is not reported in the published diary.

The fact that academic achievement had been extremely important to her parents is also evident from the diary entries 1895Ð98, which were checked by her father (Wackenhut & Willke 1995).

Jung, C. G. 1902, p. 86 (78?). In the footnote to this passage Jung refers to the Studies on Hysteria by Breuer and Freud.

When Sabina was at school her father made her keep a diary regularly and he used to check it. The diaries have been partly preserved and were published in 1994 in German translation (Wackenhut & Willke 1995).

Sabina Spielrein, as has been shown, worked in the psychology laboratory at the Burghšlzli; it seems that Bleuler described her as working in the anatomy laboratory in order to prevent her father doubting the seriousness of her medical activities. Franz Riklin and Jung were working at that time on The associations of normal subjects.

In addition to Bleuler and Jung, from 1 October 1904 Karl Abraham (1881Ð1924) had also become part of the team.

The reference is to an article about the medium Helen Smith, who among other things spoke the Martians language.

Jung’s notes on Sabina’s Mars fantasies are reminiscent of another patient with a moon fantasy whom Jung treated privately in 1910 and often made a subject of discussion: the girl, from a cultured family, heard voices, refused food and no longer spoke; at fifteen she had been seduced by her brother and abused by his school-friend, Jung writes; from that time she became increasingly isolated and hid away from people, until at the age of seventeen she was admitted to the clinic in a catatonic state. In her fantasies she lived on the moon with women and children in a sublunar dwelling, threatened by a vampire. After much resistance and several dramatic relapses she came to realize that life on earth was unavoidable and resigned herself gradually to her fate (Jung/Jaffe 1961, p. 150ff. For the implications of Jung’s interpretation of this case cf. Hšfer 1993, pp. 307 & 312Ð18).

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### 1.1.10 Conversations with Marie-Louise von Franz at 70 by Ernest Lawrence Rossi (2023-05-10 09:08)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]**Conversations with Marie-Louise von Franz at 70 by Ernest Lawrence Rossi**

**PART1 : CREATIVITY AND THE WAY OF THE INTROVERT**

Marie-Louise van Franz is a psychoanalyst whose writings over the past half century are well known to most of our readers.

She is one of C. G. Jung's foremost students; she collaborated with him on Man and His Symbols, and wrote Aurora Consurgens as a companion volume to Mysterium Conjunctions.

In addition, she is one of the founders of the C.G. Jung Institute in Kusnacht, Switzerland.

Currently, The Way of the Dream, a series of twenty half-hour films featuring Marie-Louise, is being shown throughout the world.

The following conversation with Marie-Louise took place in her home in Klissnacht in October of 1985.

I began by seeking her counsel regarding future directions for Psychological Perspectives.

The conversation rapidly escalated into a forthright expression of her views on a variety of issues of interest to all of us.

Editor (Ed): As the new editor of Psychological Perspectives I've been reviewing our place in the world of analytical psychology.

von Franz (vF): I think Psychological Perspectives is very good. I like to read it, so I wouldn't change it too much.

Ed: Our journal is rather unique: we publish poetry and literature,

as well as scientific ideas. We write for the lay person as well as for the professional.

vF: Yes, that's what I like about Psychological Perspectives is between these positions.

Ed: I'm concerned that perhaps our journal has become too introverted. The world is in such a global crisis that I wonder how the insights of analytical psychology can help.

vF: I wouldn't extravert so much because we are already too extraverted. We stare at the outer event. We read the papers and we stare at the events and forget to ask what is behind them. Therefore, I would say, even if it is "swimming against the stream," we should introvert things-because that is the real need. The next generation will seek introversion. If we don't want to lose the youngsters, we should offer not extraverted methods but introverted methods.

Ed: Yours is a clear point of view that needs to be heard. Some people say that Jungians have nothing to offer the modern world.

vF: I've just finished a lecture for Eranos on the Goddess of Victory and the waters of the River Styx-the river of death. I have shown that only on the introverted level can something be done about the world situation. Outside, Reagan and Gorbachev can do something, but not us. They do anything they like but they don't listen to us. If we do peace demonstrations, they just ignore us. There is a tremendous bitterness! The question is: What can the man on the street do? At the introverted level, a lot can be done.

Ed: That's exactly what we'd like to learn. What would be the introverted way of dealing with the current world situation?

vF: I can quote from mythology and the I Ching that the war situation arises when there is too much "water under the earth"-that means when the unconscious is not used creatively, when it dams up, that makes for a psychosis. War is a collective psychosis. So 1 would say that anybody who goes creatively ahead and releases the potential of the unconscious does more than the ones who make peace demonstrations. That would be the introverted way.

Ed: Individuals working within themselves is the way. The consciousness I release by working with my own unconscious processes will spread into the world and be more effective than a peace demonstration.

vF: Would you like to know an example of how that happened to me? In world history-sometimes the ordinary individual, the unknown individual, holds world history in his or her hands. I wrote about this fact and was thinking of a certain lieutenant in the First World War who failed to pass on an order and lost the war for the Germans. This is a true story. And at the moment when I was writing about that event, the telephone rang and an English voice said, "I am in the Diplomatic Corps of - nation. I won't give my name, but my code number is -..Please pass on this message to Officer : Premier (the

head of a major allied nation in Europe) will be assassinated." I couldn't get Officer , but I had someone telephone the police directly-I had that connection-and it turned out to be serious information. The police caught a hired man who had been paid with a whole arsenal of weapons to assassinate Premier . The whole point of the story is that the insignificant individual holds the thread in his or her hand without knowing it. I am completely apolitical. I have nothing to do with Premier , and I have nothing to do with international murder. But that's how the individual can make the difference. It could have been a crazy person who telephoned that message to me, but I thought I would act on the safe side and let the police sort it out.

Ed: That's an amazing synchronicity. You were a conduit who saved Premier 's life!

vF: Yes, practically-while writing my Eranos lecture on the Greek myth of victory!

Ed: That's a wonderful example of how an introverted individual can pick up and transmit information that can alter outer events. I'd like to see such a role.

vF: You see, that which pertains to the CIA, the KGB, and so forth, is influenced by other powers. These other powers are unconscious. The unconscious has its say. That is what people forget, and therefore they say, "Oh, those Jungians-they are fools!"

M: In America we have an extraverted culture, so we hear this all the time: Jungians are in the backwaters.

vf: I hear that Jung's influence is spreading tremendously in America in spite of this backwater image, so I wouldn't get too impressed by that silly talk. I wouldn't quarrel with those who think in that way. We are going quietly ahead. If you were a big success, then you would be

taken up by the mass media and taught in the White House! That is not what we want. We do not want to be the big success. It's much better that worldly-minded people think that we are nonsense. You see what has become of Christianity once it became a world success!

Ed: It has become mundane. It has lost its numinosity.

vF: It is just a worldly organization with all its drawbacks. That's not what Christianity originally was about. So you see, we don't want those extraverted people to pick us up.

Ed: Yours is a profoundly introverted point of view. In contrast to that, I had a fantasy of changing the subtitle of Psychological Perspectives from "A Semiannual Review of Jungian Thought" to A Journal of Global Consciousness."

vF: I wouldn't be in favor of that change. There is already too much "new age" philosophy-transcendental meditation. international-transpersonal, and so forth. It's better to say exactly what you are. Jungian psychology includes contact with all the other spiritual movements. You can bring in the Dalai Lama, for example, because we have points in common with all these movements. But I wouldn't change the subtitle because it would only muddle us up with everything else.

Ed: You would not recommend that we try to broaden the readership of our journal by adopting a more extraverted attitude.

vF: I wouldn't do that. I think the backwater and narrow-mindedness image of Jungians does exist, but it only exists in professional Jungian groups! For example, the International Association for Analytical Psychology has become completely narrowminded, having no perspective.

Ed: Just tunnel vision?

vF: Just tunnel vision. They want to make it only clinical and discuss case material. Jung said that a real psychology is a psychology that is for everybody. It naturally includes the problems of clinicians, but it is not concentrated solely on that area. Now, most of the professional Jungian groups deviate from the broad view of Jung. Psychological Perspectives should not take the official Jungian line of the professional, because that is barking up the wrong tree!

Ed: I've heard many professionals say they are compensating for what they felt was a lack of personalistic clinical focus in Jung's therapy. Do you feel that is too narrow-minded?

vF: Yes, too narrow.

Ed: What is the current growing edge of Jungian thought?

vF: It is a whole-indivisible.

Ed: What problems might young analysts explore?

vF: Their own!

Ed: If you had another lifetime, would you live it again as a Jungian

vF: Yes.

Ed: What direction would you pursue?

vF: I'd follow my dreams.

Ed: What are you doing today to facilitate your own consciousness analyst? the transcendent function and try to understand them with active imagination.

vF: It's quite simple. I write down my dreams and meditate on them

Ed: Do you do that every day?

vF; No, I haven't time. Actually, I do it generally on the weekend-

Ed: When you do active imagination, do you actually write it down?

vF: Yes.

Ed: How long does it take you?

vF: That depends. I have Parkinson's syndrome now, so I can't write

Ed: What is happening to this material? Will anyone ever have access

vF: It will be destroyed after my death.

Ed: Is there anything else you could say about creativity? About being a woman and creativity? At your stage of life?

vF: Well, I think creativity is a mystery. You don't own it. It is an active potency in you. In antiquity they would say it's a demon haunting you. My creativity has been like that. Whenever I didn't want to be creating, my dreams got really nasty. I had to create. When I was cresting, my dreams became cooperative-I've done it for the sake of the unconscious.

Ed: You've had a creative daimon that's driven you whether you've liked it or not!

vF: Whether I've liked it or not-and now it has given me a respite for the first time in my life at 70, and I'm enjoying it. There are already signs that this phase is coming to an end, but I am enjoying it as long as it lasts.

Ed: Can you say anything about how Parkinson's disease has affected your mental life, or is it just a nuisance?

vF: It's a very uncomfortable nuisance. It makes me easily tired, so I have to limit myself. Since I've never limited myself-that is the punishment of God I am getting! I really have to become parsimonious with my working capacities, which is very hard. But I see meaning in it. Now that I have decided I am old, I will retire. All my patients have to hear: "I'm 70 now! I needn't work anymore!" And in all my letters I dictate, "I'm 70 now-I can't [laughter]." I get a

kick out of that! on Sundays when I have a bit more time. .very long; I now write for only 30 minutes or so to it?

Ed: You deserve your rest!

vF: I deserve my rest. I have a bit too much superego wanting me to do my duty. And now I can tell that superego to go to hell! I say, "I'm old, I'm sick, you just leave me alone!"

Ed: I feel a joyousness:

vF–I do get a joy out of that!

Ed: When I was a student, Jung's writing reached my logos, but your vF: Thank you.

Ed: All your early writings were continuous nurture to me, as I know they were to others. Sometimes if we felt Jung was too abstract, we found that you would show the earthy reality of the theory. You showed how fairytales could be lucidly understood. So your creative daimon may have made your life a little difficult, but

vF: There is an alchemical saying: Man is the heaven of woman and woman is the earth of man. The woman's task is to bring things down to earth. writing touched my heart.

Ed: Yes, and you've done that exquisitely.

vF: I've taken a few of Jung's ideas and put them into practical reality .

## PART 2: TOO CLOSE TO A DIVINE SECRET?

Curious about what von Franz meant when she said that she had experienced "the punishment of God" and saw "meaning" in her illness, I wrote to her for clarification. She wrote in response, "I went in my book On Dreams and Death too close to a divine secret." Of course, I then studied her book carefully to see if I could discover the secret.

I was not sure I was successful (see Book Review section), so I telephoned her for further understanding. I tried to lead up to the big question as tactfully as possible in the following conversation.

Ed: What is your most original contribution in your new book, On Dreams and Death?

vF: I collect data regarding a new classification of dreams that have a philosophical or metaphysical significance. They are not the ordinary dreams compensating for everyday thought. The dreams I cite convey to the dreamer a general outlook on life and death and metaphysical questions.

Ed: Jung saw an equation between the Self image and the god image. In this book you extend that equation to the death image.

vF: If you study mythology, you find that the personifications of death are generally variations of the personifications of God. For example, in Japanese Buddhism, Yama, the god of death, is really Buddha. It is not generally recognized, but if you study the mythology of death you always come to that. People don't say it openly, but it is God who kills you-in Jungian parlance, it is the Self.

Ed: This is related to the principle of individuation?

vF: Yes. That's why Jung said that death is the goal of individuation.

Ed: You therefore say in your book, "In principle, individuation dreams do not differ in their archetypal symbolism from death dreams."

vF: In their archetypal symbolism they are not different, but in their personal ambience they are different.

Ed: Throughout your book you highlight the view that the opus of individuation is necessary for the transformation of some aspect of the physical body into a continuation of the life process after death. I felt you were giving a new emphasis to the process of individuation.

vF: Yes. It looks as if a course of individuation is necessary to recognize an eternal aspect of the personality. I think that the eternal aspect also exists for people who are not individuated. But if something lasts after death and you are not aware of it, then in a way it does not exist.

Ed: You mention how it is "the demonic in man . . . his 'evil' autonomous effect, those actions, impulses and emotions which Jung has called the 'shadow' " that needs transformation in order to realize this immortality.

vF: Yes, the devilish aspects are the disrupting elements-the affects, the autonomous power-drive, and such things. They disrupt the unity of the personality. That's why the alchemists say you have to make one of yourself before you can make the philosopher's stone.

Ed: When I asked you to elaborate on the idea that you had received the "punishment of God," you responded that you had gotten too close to a divine secret in this book. What is the divine secret?

vF I won't tell you. I'm sorry, but if I got a punishment for going too close, I'm certainly not risking another punishment for telling about it! [Much laughter between us]

Ed: Fair enough, but may I share with you some of my ideas about it?

vF: Yes.

Ed: You say in your book, "It is therefore quite possible that certain archetypes would indeed somehow be specifically connected with certain functions or areas of the body."

vF: That's not the secret.

Ed: Individuation is ultimately a process of facilitating life after death?

vF: Well, that is a conscious conviction, but it is not a secret. Don't try to guess!

Ed: Okay. Another issue I wanted to ask you about: Jung found that the god image was indistinguishable from the Self image, and you now report that these two are indistinguishable from the death image. So now we have three factors in this equation. I wonder if there is a fourth? You refer so often in your book to the transformation of the body, that I wondered if there were some aspect of the body image that is indistinguishable from the god, Self, 'and death images?

vF: thoughtful pause] Well, the body image is not the point. The subtle body image is the point; it would be the fourth. (I later summarized our conversation up to this point with a diagram of a new quaternary that expresses some of the dynamics of von Franz's view: the transformational imagery in the process of individuation as it leads from our physical body to what some call a divine union with God or the unus mundus-an existence transcending our empirical concepts of space and time. Such quaternaries were used by Jung as suggestive archetypal maps. Some readers may note the skeletal similarity between this diagram and Robert Fudd's beautiful image of the same process, originally drawn centuries ago, and reproduced on the back cover of this issue.)

Ed: In my new book, The Psychobiology of Mind-Body Healing, I build a bridge between mind, emotions, stress, genes, and the psychosomatic processes of the body. I note how genes may be the ultimate carrier of the archetypes that are expressed in the body.

vF: Yes, but the collective unconscious [and archetypes] begins on the level of the atom and even subatomic particles. That means that the psyche is there in matter from the beginning.

Ed: In your book you describe how different archetypes are associated with different organs of the body, but that you are not sure what the connecting mechanism is. Would not genes play that role, since our individual body organs are formed when different sets of genes express themselves?

vF: These matters are very complex. [Aspects of the subtle body cannot necessarily be equated with organs of the physical body.] I would push archetypal structures to the subatomic level. Genes are intermediary between these subatomic levels and the molecular structures that give rise to the organs of the physical body. That is a program for future research.

Ed: In summary, what would you say is the essential message of your book?

vF: There is a life after death, but it is very different from what we thought up to now.

Ed: In that connection, you point out the theories of modern physicists who postulate the existence of universes that we cannot consciously conceive.

vF: Yes, that is David Bohm's view of the implicate order of the universe. That shows that modern physicists are open to very similar concepts as we are developing in Jungian psychology-they have parallel concepts.

Ed: I'm happy to hear you say that. Our next issue of Psychological Perspectives will Sb e devoted to new views of mind-body healing. We will be giving extensive coverage to David Bohm's and Karl Pribram's recent thinking in this area. Page 151-160

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1. https://www.facebook.com/groups/56536297291/
2. https://www.tandfonline.com/doi/abs/10.1080/00332928608408724

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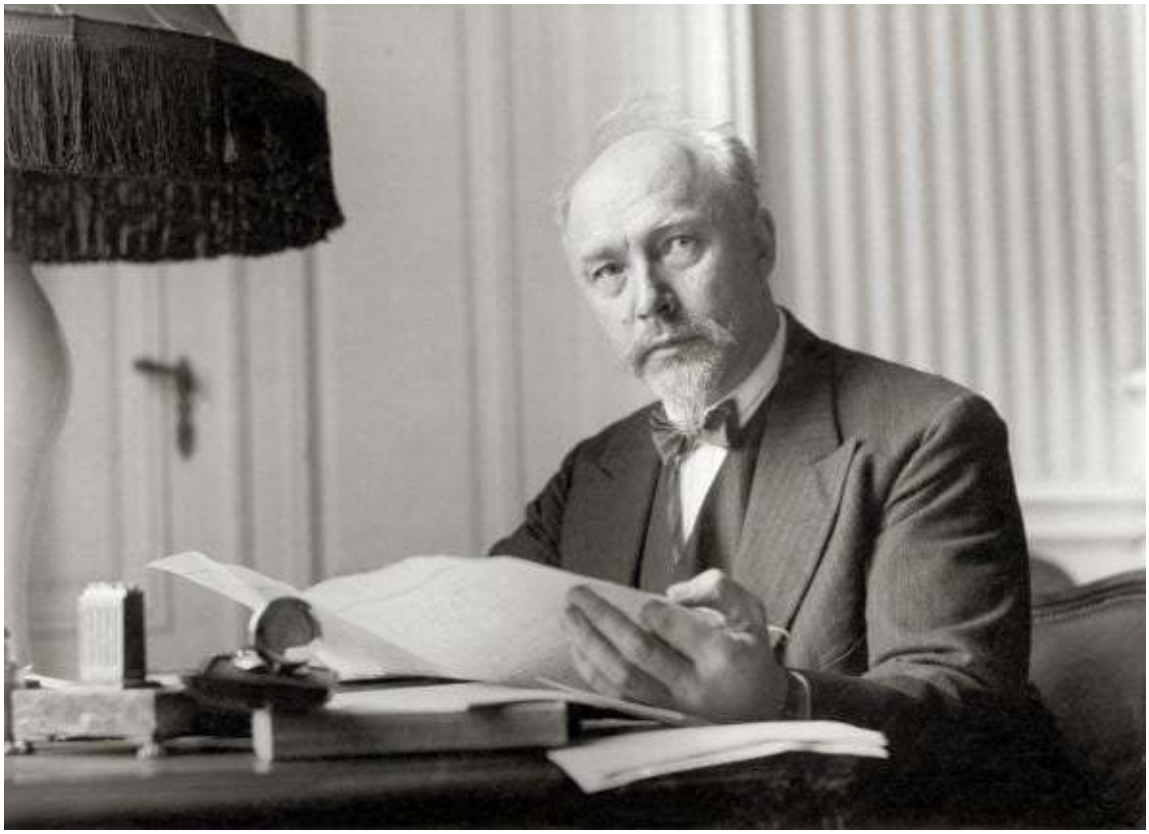
### 1.1.11 Could this dream be connected with the fact that you have as good as finished the book? (2023-05-11 09:23)

**[1]Carl Jung Depth Psychology Facebook Group**



Darmstadt, 14th December 1931 12

My dear doctor,

What could it mean that last night, after months of not dreaming of Victoria Ocampo at all - and up until then solely of her, and very often of her as a she-devil - I dreamed a wonderfully pleasant dream with her as the central figure?

I was at a seaside resort.

But there were various pools, which were carefully filled by the tide.

I was striving for the open sea, which was not always easy in the bathing costume since

I had to pass through a crowd of people.

But I was afraid that if I went dressed, my clothes would be stolen.  V.O. was also at this bathing place.

Touchingly soft, quite aloof, only a "good friend" and eagerly willing to help me translate my Siidamerikanische Meditationen into Spanish!

Please do not bother to answer in writing - I write only quickly because I forget dreams too easily.

I will see you in January. On January

8th, I will give the first lecture of my Swiss tour in Zurich, then I have to move on immediately, but I will be back around January 20 for about 8 days of dental treatment in your capital.

My great work is 5/6 finished. It will be something completely different from everything I created before.

Not a modern "Sentimental Journey" like you said, but a modern Divina Commedia.

I have never been so moved and delighted. Warm Christmas wishes and New Year greetings from house to house.

Yours,

Hermann Keyserling

24 December 1931

Dear Count,

Your dream eludes my understanding as I don’t know what conscious situation it is compensating.

Academically speaking, "bath" always signifies "change", "rebirth", "renewal". "Sea" = the collective unconscious.

V.O. is undoubtedly the anima, representing the coll. unc.

In the psychological sense your South America book corresponds to a "night sea journey", i.e., another rebirth ritual.

Could this dream be connected with the fact that you have as good as finished the book?

As a rule a book or work of art amounts to an external ritual action, which does not by itself produce a change in the subject since it merely deputizes for him.

Often the (ritual) work can grip the author retroactively and afterwards bring about a psychic change in him if he has not gone through the initial experience or has not done so sufficiently.

This is a fateful question I cannot decide.

But if it should be your destiny to go through further changes in order to arrive at an illumination and detachment of consciousness you have not yet attained, then this dream would be a message and a warning that you are again confronted with the collective

unconscious and the anima just as you were in South America.

I have regretted very much not having seen you in the summer.

Unfortunately you were within reachable distance just at the time when I had shut myself away from the world for a month.

These retreats are so important to me that nothing can interrupt them. Please forgive me.

I am at home in January, from the 15th on.

If you came on the 20th, I would be most happy to see you again.

I need hardly say how much I am looking forward to your Divina Commedia.

I hope you have been sent my new book. It is only a collection of essays.

With best wishes for the New Year.

Yours sincerely,

1. G. Jung [The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 95-97]

1. https://www.facebook.com/groups/56536297291/

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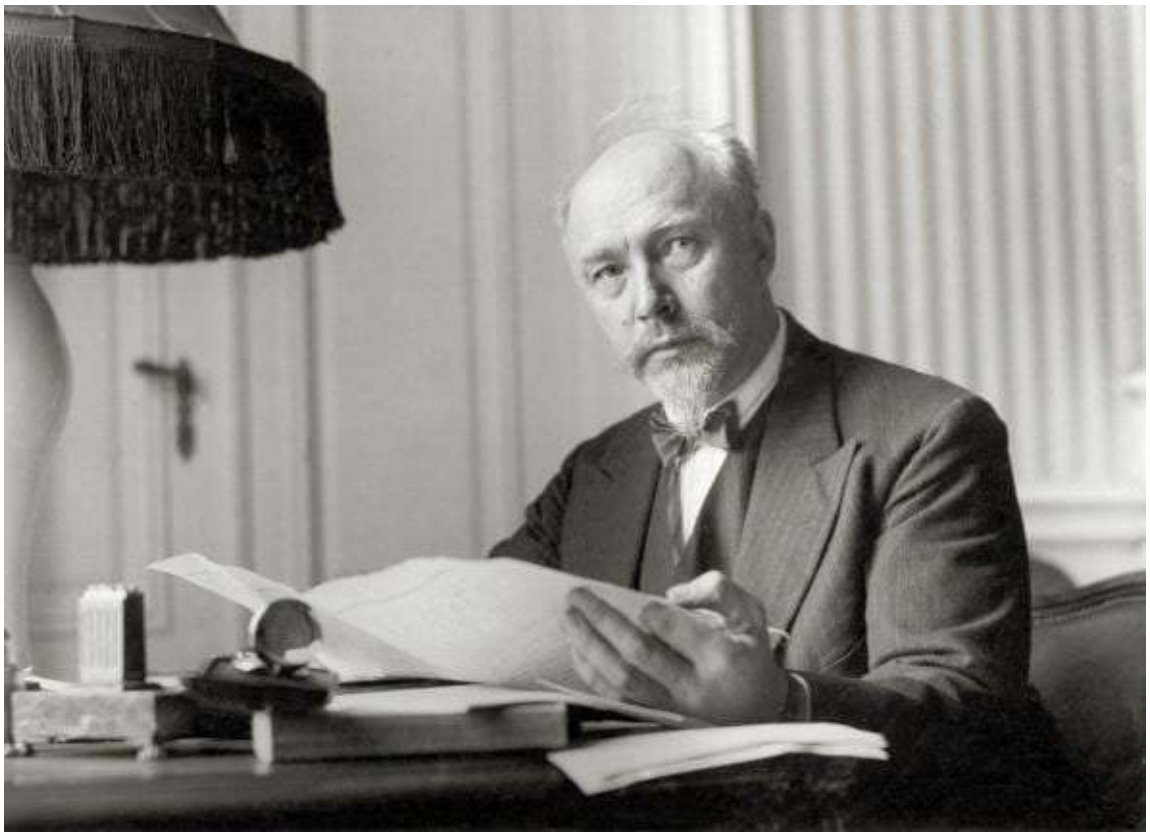
### 1.1.12 1. Consciousness: The unconscious has a different rhythm from consciousness (2023-05-12 04:12)

# The unconscious has a different rhythm from consciousness

**[1]Carl Jung Depth Psychology Facebook Group**



Pollensa-Mallorca, Islas Baleares, Formentor, 31st March 1931

My dear doctor,

You surely do not have a lot of time to write, but since I don’t know when I will see you again, I would like to ask you something; peut-etre que le coeur vous en dira de repondre [perhaps your heart will tell you to respond].

I would like to know whether you are familiar with the wish to die.

The last time we saw each other, and also before that, you gave me a resigned impression that went beyond all possible external causes.

Once you wrote to me about a great inner sacrifice.  But have you reached the limit, as I have so often?

From my 20th year on, nothing touches me so deeply- and every time it comes to mind, tears come to my eyes - as Wotan’s cry of longing in "D;e Walkiire" ( or any other part of the trilogy), "The end!"

Especially in the glorious sixth modulation of the double repetition ...

I have often been near death, and each time I have been wonderfully peaceful, almost saintly.

Recently it was worse than ever.

You have probably heard how badly I was in January and February: pneumonia with alarming heart failure.

Not nearly recovered, I had to go to Paris, after three days a relapse came, which I prevented from breaking out; if I managed to fill and spellbind the giant hall of the Trocadero for three days in one week, especially in the final lecture "La Vie et la Destinee", where I spoke a lot about death, it was probably mainly because an almost

incorporeal spirit spoke through me - or better: a spirit spoke out of my physical shell. I collapsed immediately after.

On the train from Paris to Barcelona, I thought I was dying of complete heart failure.

The organ soon recovered to some extent I am not supposed to lack anything directly in the heart - but something new, permanent has remained in my lungs, the slightest movement makes me feverish, I cannot and must not do anything of my own accord.

And I had to continue working until the day before yesterday.

Twice I had to get out of bed, as a real "revenant", in Barcelona for lectures.

Here I spent a real Darmstadt week in Spanish, under the pine trees by the sea, which was one of the most beautiful of my experience.

And I was completely different than usual: almost without physical vitality, but completely serene, unable to get angry, and everyone’s love just flooded towards me.

The wave is also coming back from South America.

Friends of Victoria Ocampo keep coming to me one after another, several Madrileneans visited me on their way to Buenos Aires.

Victoria has also asked me for an article for her new magazine, which I wrote during the worst pneumonia, about which she was so happy that she telegraphed to all the world about it (not to me; we no longer have a personal relationship).

What is this all about? Am I at the end? There really seems to be no art to being a saint.

A lack of salt may bring you close to it, heavy illness makes the thing perfect. But I am not really up to it.

If I am healthy I always think of death, full of fear the thought of the cessation of my radiant life force is dreadful to me.

I have been in this state for several months now, and I would welcome a brother in death.

Meanwhile I do not believe that I am really already at the end - I look very well, and what I have achieved in overcoming illness during the last week (when I went to Paris, I was just at the beginning of convalescence, which explains my relapses!) proves that I still have great strength.

On the other hand, I have not had any dreams of death or execution for a long time, everything takes place in my daytime consciousness, which is probably a worrying sign considering my nature.

There is only one thing that depresses me: that I have not been able to write for more than a year.

Count Hardenberg insists that Victoria Ocampo must have poisoned or rather "bewitched" me.

The experience must have given me a deep shock, although I feel little of it directly. Certainly, I am no longer the same.

If you can think of something to say about all this, please write to me.

You can reach me here (Hotel Formentor, Pallensa, Mallorca, Spain - takes 5 days for letters) until April 27th, then again in Darmstadt.

The hotel is quite wonderful - a wonderful house by the sea, 70 kilometres from any railroad connection; originally the love nest of an Argentine.

With real Spanish magnificence, the Catalonians have invited me to stay as their guest and rest as long as I want.

All this human warmth does me good.

By the way, the Conferencia Club in Barcelona wants to invite you to give lectures.

If they approach you, I urge you to accept - it is a most interesting milieu and the [radio] coverage from Barcelona is very good.

I have already spoken there twice and will probably come again in 1932.

You do speak French? By the way, I also had a good time in France.

I was impressed by the openness of the widest circles to the most profoundly spiritual

things: Ce 1i’est pas de /’Esprit, c’est du pain que vous nous donnez [It’s not of the spirit, it’s bread that you give us].

But also the "spiritual types" were so wonderfully different from the German ones.

The French have the probite intellectuele [intellectual integrity] ahead of our spiritual countrymen.

Happy Easter and warm greetings to you all from Hermann Keyserling.

23 April 19319

Dear Count,

From your description I have the impression that your South American experience, especially the encounter with VO., has constellated contents in your unconscious that are the source of continued disturbances.

For better or worse we must (in collaboration with the South American earth) take V.O. as the anima, who (like South America) stands for the whole unconscious.

The unconscious has a different rhythm from consciousness and different goals.

Until now you have been accustomed, by means of intuition and literary work, to subordinate everything the psyche offered you to the aims of your conscious mind, or to create out of it a conscious view of the world.

You have made South America out of VO.

Now it is a question of expressing those contents which can be located neither in VO. nor in S.A. (and which seem to you still completely unknown), not by moulding them into a picture of the external world or incorporating them in such a picture, but, on the contrary,

By subordinating your philosophical skill and descriptive powers to those unknown contents.

Then those contents will be able to mould an inner picture of the world without your guidance or intention.

The initial question to be directed to the invisible world would be: "Who or what has come alive in S.A.? Who or what has entered my psychic life and created disturbances and wants to be heard?"

To this you should add: "Let it speak!"

Then switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form.

Write down what then comes without criticism.

Images should be drawn or painted assiduously no matter whether you can do it or not.

Once you have got at least fragments of these contents, then you may meditate on them afterwards.

Don’t criticize anything away! If any questions arise, put them to the unconscious again the next day.

Don’t be content with your own explanations no matter how intelligent they are.

Remember that your health is seriously at stake, and that the unconscious

has an unknown and far-reaching control over it. Treat any drawing the same way.

Meditate on them afterwards and every day go on developing what is unsatisfactory about them.

The important thing is to let the unconscious take the lead.

You must always be convinced that you have mere after-knowledge and nothing else.

In this case the unconscious really does know better. Forgive me for delaying my answer so long.

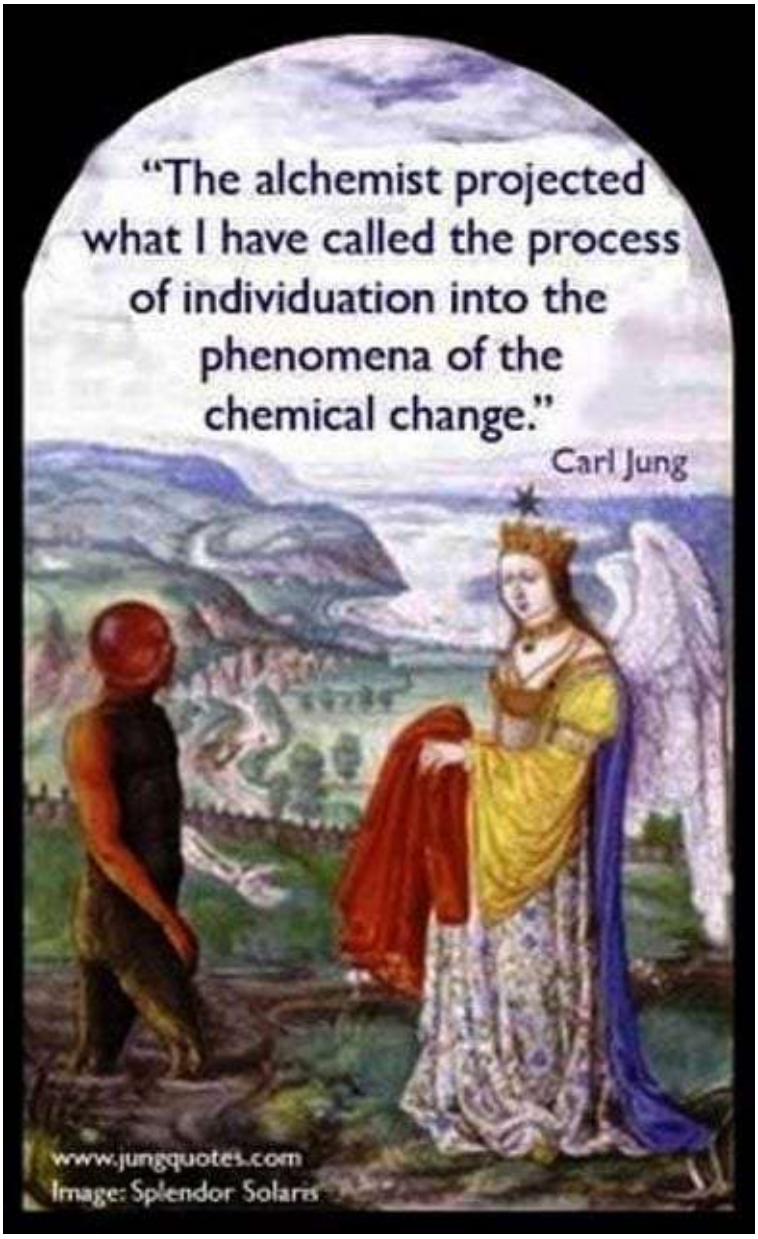
With best wishes,

Yours sincerely,

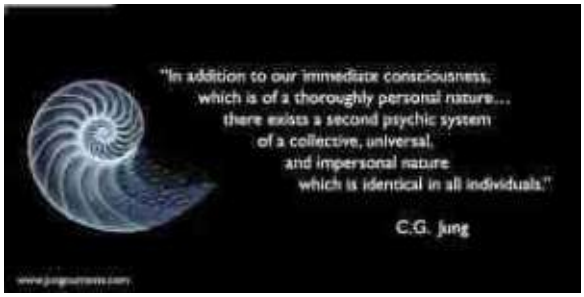
1. G. Jung Page 91-94

2.


5f2e3 consciousness opposites


"The alchemist projected what I have called the process of individuation into the phenomena of the chemical change."
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

a3682 72bconsciousness


"In addition to our immediate consciousness, which is of a thoroughly personal nature... there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals."
C.G. Jung

60756 12bconsciousness

**[2]Carl Jung on Instagram**

**[3]Carl Jung Depth Psychology Blog**

1. https://www.facebook.com/groups/56536297291/
2. https://www.instagram.com/carljungdepthpsychology/
3. https://carljungdepthpsychologysite.blog/

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### 1.1.13 Even on the highest peak we shall never be "beyond good and evil" (2023-05-13 05:52)

**[1]Carl Jung Depth Psychology Facebook Group**

Even on the highest peak we shall never be "beyond good and evil", and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be. In this conflict,

it will not help in the least to throw the moral criterion in the rubbish heap and to set up new tables after known patterns; for, as in the past, so in the future the wrong we have done, thought or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not.

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics. Carl Jung, CW 11, Para 267

The false conclusion [of the privatio boni] argument necessarily follows the premise “Deus = Summum Bonum”, since it is unthinkable that the perfect good could ever have created evil.

It merely created the good and the less good [...] Just as we freeze miserably despite a temperature of 2300 above absolute zero [...].

It is probably from this tendency to deny any reality to evil that we get the axiom “Omne bonum a Deo, omne malum ab homine”.

This is a contradiction of the truth that he who created the heat is also responsible for the cold (“the goodness of the less good”). [...]

One could hardly call the things that have happened, and still happen, in the concentration camps of the dictator states an “accidental lack of perfection” – it would sound like mockery.  Carl Jung, CW 9ii, Para 144

1. https://www.facebook.com/groups/56536297291/

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### 1.1.14 The Symbologist “The Red Book:  Liber Novus” By Kathryn Harrison (2023-05-14 06:13)

**[1]Carl Jung Depth Psychology Facebook Group**

**The Symbologist**

**“The Red Book: Liber Novus”**

**By Kathryn Harrison**

Dec. 3, 2009

From 1914 until 1930, C. G. Jung recorded, revised, rewrote, recopied and painstakingly illustrated what he considered “the numinous beginning” from which all the rest of his work derived. “The Red Book,” or as Jung called it, “Liber Novus,” consisted of some 200 parchment pages of meticulous calligraphy and visionary paintings collected into a huge folio bound in red leather. While its content, either whole or in part, was made available to a handful of colleagues and patients, its publication was postponed until now, nearly 50 years after his death, because Jung feared the book’s potential impact on his reputation. After all, anyone

who read it might conclude what Jung himself first suspected: that the great doctor had lost his mind.

Jung began what would become “The Red Book” shortly after he had fallen out with Freud, each unable to accept the other’s understanding of the unconscious. Though Jung agreed with Freud’s basic theory that the unconscious mind existed beyond the reach of consciousness and yet influenced human behavior, he believed Freud’s conception of it as a dark vault of repressed urges and denied emotions was incomplete and unnecessarily negative — too focused on neurosis. The 1912 publication of Jung’s “Psychology of the Unconscious,” which had grown out of his psychoanalysis of the heroes and heroines of “mythology, folklore and religion” made the two doctors’ differences of opinion public, and the Zurich Psychoanalytical Society, with which Jung was actively involved, broke away from Freud’s International Psychoanalytic Association.

Undoubtedly, Jung’s liberation from his mentor was as unnerving as it was exciting, and in the fall of 1913 he had a series of waking visions that disturbed him both for their overwhelming, bloody devastation, and because he could not interpret them. Having worked with schizophrenic patients in thrall to their own tormenting hallucinations, he concluded he was “menaced with a psychosis” and, ever the clinician, decided to take notes on his madness. But the advent of World War I changed his understanding of the visions. In the face of actual widespread carnage, he now received them as prophecy, evidence, the editor and translator Sonu Shamdasani writes, of “deep subliminal connections between individual fantasies and world events.”

Jung’s study of archetypes in myths had convinced him that the creation of symbols was a characteristic of mankind; it wasn’t necessarily pathological — quite the opposite. The “union of rational and irrational truth,” symbols were the essential and necessary product of the unconscious, its “most important function.” Using a language of archetypes and symbols to speak to the conscious mind, the unconscious offered a means toward self-awareness far more profound than the groping of consciousness alone. Armed with this conviction, Jung embarked on a journey into his own unexplored depths.

Practicing “active imagination,” Jung conjured characters with whom he interacted and conversed. Dreams, he felt, were “inferior expressions of unconscious content” because there was less tension in sleep. “The Red Book” “faithfully transcribed” visions Jung recorded privately in his “Black Books,” adding commentary and painting what he had seen in his waking dreams to encourage readers to “understand the psychological nature of symbolism” and challenge them “to a new way of looking at their souls.” The whole is structured after Nietzsche’s “Thus Spoke Zarathustra,” a work of great influence on Jung. But while Nietzsche had announced the death of God, “The Red Book” described “the rebirth of God in the soul,” drawing from many and varied sources, including the Bible, the Apocrypha, Gnostic texts, Greek myths, the Upanishads, the ancient Egyptian “Am-Tuat,” Wagner’s “Ring,” Goethe’s “Faust” and Dante’s “Divine Comedy.” And, as Shamdasani points out, although the writers on whom Jung drew “could utilize an established cosmology, ‘Liber Novus’ is an attempt to shape an individual cosmology.” Jung continued to practice while working on “The Red Book” and encouraged his analysands to summon and record their own visions, as he had done. The book a patient created would be, he said, “your church — your cathedral — the silent places of your spirit where you will find renewal.”

In fact, reading “The Red Book” is like visiting a foreign place of worship. To understand

Jung's text — to meet and listen to the creatures of his unconscious — requires solitude, silence, concentrated effort. At the beginning of the book (which is divided into "Liber Primus," "Liber Secundus" and "Scrutinies"), Jung rediscovers his soul, alienated while he "had served the spirit of the time." With it, he embarks on a series of adventures and meets, among others, Elijah, Salome, a serpent and the Devil. The narrative proceeds like a blend of biblical prophecy and dialectic, in places unexpectedly funny, as when, in "The Castle in the Forest," he encounters a woman from the kind of novels he had "spat on long ago." "I am truly in Hell," Jung remarks, "the worst awakening after death, to be resurrected in a lending library!" But the conventional heroine who fills Jung with disgust has something to teach him: what he considers "banal and hackneyed contains the wisdom" he seeks. The heroine trapped in a castle in a forest is an archetype — one that, in this instance, challenges his intellectual snobbery.

"Individuation" is the word Jung used for the integration of conscious and unconscious required for a person to reach psychological wholeness, an evolved state of being he did not consider within the reach of every person. Rather than breaking with convention, the "insufficiently creative," as Shamdasani calls them, should remain within the "collective conformity" of society, which encourages us to assume that all cosmologies, all myths and religions, lie without rather than within ourselves. But, as Jung argued, the collective unconscious, even deeper than the personal, is a realm into which we can travel to discover all we contain, making the beauty, terrors and wisdom of the unconscious available to consciousness.

"The Red Book" includes a facsimile of every page of the original, followed by a comprehensive introduction by Shamdasani and the full translation of Jung's handwritten text. Jung's paintings, many of mandalas or, as he described them, "cryptograms on the state of my self," are vibrantly reproduced. Accomplished works informed by various ancient motifs, they encourage one to leave "The Red Book" on the coffee table. Most likely, it will not fit on the shelf. At 15› by 12 inches and nearly 10 pounds, the physical size and weight of the book serve as a warning: once a reader decides to follow Jung into his unconscious, it will be some time before the tour is over. Shamdasani provides the historical context of Jung's inner journey, on which he embarked when self-experimentation was common and spiritualism attracted the interest of leading scientists, who explored methods used by mediums, including "automatic writing, trance speech and crystal vision" as means of accessing the minds of the living rather than the dead.

Do the decades between the completion and publication of "The Red Book" render it less potent or interesting? Not at all. As Shamdasani observes, "in a critical sense, 'Liber Novus' does not require supplemental interpretation, for it contains its own interpretation," and so it is at last possible to begin a study of Jung with the work he held above all the rest. "The Red Book" not only reminds us of the importance of introspection, but also offers a guide to separating the self from the spirit of a time that would have astonished and offended Jung with its endless trivial distractions, its blogs and tweets and chiming cellphones. The creation of one of modern history's true visionaries, "The Red Book" is a singular work, outside of categorization. As an inquiry into what it means to be human, it transcends the history of psychoanalysis and underscores Jung's place among revolutionary thinkers like Marx, Orwell and, of course, Freud. The dedication — the love — with which it was assembled makes "The Red Book" as beautiful and otherworldly as a medieval book of hours.

"What is this I am doing?" Jung asked himself at the beginning of his "most difficult experiment." A voice answered him. " 'That is art,' " it said.

**[2]The Symbologist**

1. https://www.facebook.com/groups/56536297291/
2. https://www.nytimes.com/2009/12/06/books/review/Harrison-t.html

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### 1.1.15 I can’t say that I feel particularly tempted to lecture in Argentine... (2023-05-15 04:37)

**[1]Carl Jung Depth Psychology Facebook Group**

SS Cap Arcona,

Atlantic Ocean

June 12, 1934

Dear Dr Jung:

Since my friend Ortega y Gasset published The Psychology of the Unconscious and since I read the English translation of Psychological Types I have been wanting to meet you, to know you.

Your books have been a great help to me.

I admire them and I am grateful to them, to you, for all I have found in them.

I feel I owe you half of my actual serenity ... perhaps more than half! And I shall always be indebted to you for it.

Unfortunately, or fortunately, this serenity is not complete, nor continuous!

But I suppose few human beings know such uninterrupted and unimpaired bliss ... Few or none?

We will talk about that when we meet. Because I hope we will meet, soon. I am South American (Argentine).

We have common friends, I believe, and maybe you heard my name, maybe not.

I am quite certain you never saw my review, SUR. South America is so terribly far from

you, Europeans ... though we, Americans, are so terribly near and suffer so much of the Atlantic Ocean.

The Atlantic Ocean is like a mental disease in some of us. DISTANCE. Exile!

We are always exiled. Exiled in America! Exiled in Europe!

We can’t do without Europe, but neither can we do without America.

We stifle in America, and we stifle - for other reasons - in Europe. Perhaps, sometime, something will be born of it.

In the meantime our anguish is intense.

SUR has been publishing some English books translated in Spanish (Huxley’s Pointcounterpoint, Lawrence’s Kangaroo, etc.

Unfortunately the crisis is making everything rather difficult.

Nevertheless I hope the Spanish translation and publication of Psychological Types will be an affaire conclue when I get to Paris.

I wrote to my agent in Madrid about it. I am reading now Modern Man in Search of a Soul.

I should very much like to have that book translated too.

Before I started reading it, I wrote an article for LA NACION (Buenos Aires) on Huxley's last book, Beyond the Bay of Mexique4 [sic].

I should like you to read that article (if you have some spare time) because it will help you to understand how deeply moved I must have been by Modern Man in Search of a Soul and how I must treasure those pages.

You don't read Spanish, I suppose. Can I send you my article in French?

Can I write to you in French? I don't feel quite at home in English but I do in French.

Are you staying in Zurich for a while? Where shall I go to see you?

Where will it be more convenient to you and when?

If some lectures could be arranged for you in Argentina, next year, would you feel tempted?

Please let me have an answer as quickly as possible, because all my other plans will wait till this most important business of having a talk with you is fixed. Can you, will you arrange it?

Anyhow I thank you for all you have already given to me.

Victoria Ocampo

27 avenue Malakaff

Paris

I shall be in Paris the 21 of June. Carl Jung, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 100-101

June 26, 19345

Mme Victoria Ocampo,

27 Avenue Malakoff,

Paris

Dear Madam,

Unfortunately I don't read Spanish, but you can write to me in French, just as well if you don't like the English.

If you want to meet me it ought to be in Zurich, because next week I shall begin my vacations which I usually spend not altogether too far from Zurich.

Not knowing your program I don’t know when an interview would suit you.

I could see you in July but I should prefer it to be between the first and the 18th of August.

As far as the 13th of July I’m coming down every Friday to my place at the above address, which is a sort of suburb of Zurich. Thus I could see you on any of those Fridays

if you let me know in time, i.e., about a week ahead.

I can’t say that I feel particularly tempted to lecture in Argentine [sic], because as a whole I don’t like lecturing.

There is too much [sic] talk in the world anyhow.

I have been surprised by your remark that Ortega y Gasset has published the Psychology of the Unconscious.

I had no idea that he had a hand in it.

It is nice to know that what one has written has meant something to somebody.

Sincerely yours,

1. G. Jung  Carl Jung, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung, Page 101

[2]The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Correspondence-Victoria-Ocampo-Count-Keyserling/dp/1032207205/ref=sr_1_1?crid=1AF7I0JMNOPJ7&keywords=The+Correspondence+of+Victoria+Ocamp

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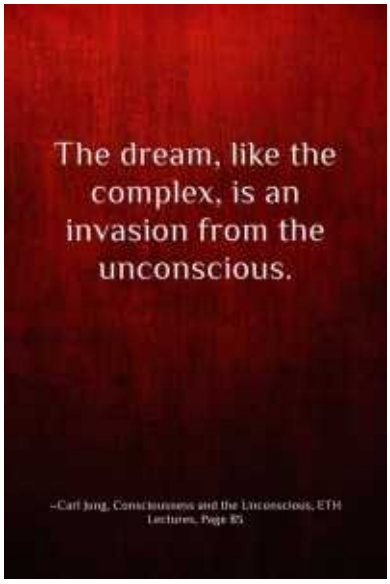
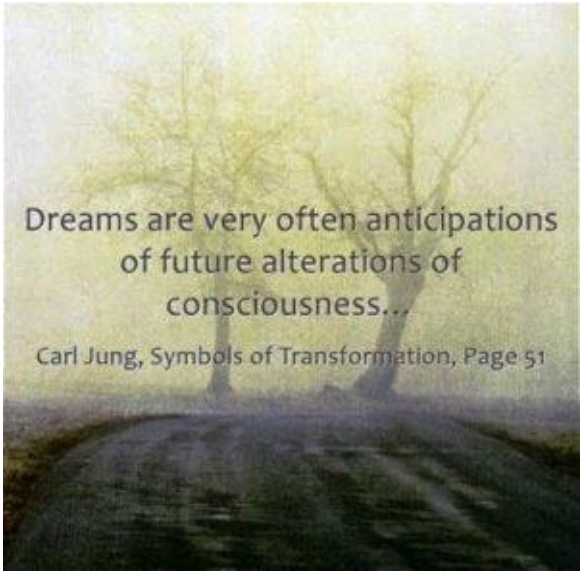
### 1.1.16 We also live in our dreams, we do not live only by day. (2023-05-16 05:17)

**[1]Carl Jung Depth Psychology Facebook Group**


The dream, like the complex, is an invasion from the unconscious.
–Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 85


Dreams are very often anticipations of future alterations of consciousness...
Carl Jung, Symbols of Transformation, Page 51

[2]The Red Book: A Reader’s Edition (Philemon)

We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest

deeds in dreams.  Carl Jung, The Red Book, Page 242.

Footnote 119:  The Draft has here, in addition:  'Are you smiling?  The spirit of this time would want to make you believe that the depths are no world and no reality" (p. 74). Sometimes we accomplish our greatest deeds in dreams.  Carl Jung, The Red Book, Page 242.

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3H7FF9GXW70EZ&keywords=jung+red+book+readers+edition&qid=1577883723&sprefix=jung+

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### 1.1.17 Carl Jung's Visions of the Battle of The Marne and the Battle of Ypres in World War I (2023-05-17 05:23)

[1]

[2]The Red Book: A Reader’s Edition (Philemon)

[Carl Jung’s Visions of the Battle of The Marne and the Battle of Ypres in World War I.]

"I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. [93]
The up-welling blood streams out of me.

You all have a share in the murder. [94]

In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and the sun to choke it. Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory. [95]"

Footnote 93: In "Transformation symbolism in the mass," (1942), Jung commented on the motif of the identity of the sacrificer and the sacrificed, with particular reference to the visions of Zosimos of Panapolis, a natural philosopher and alchemist of the third century.

Jung noted: "What I sacrifice is my egotistical claim, and by doing this I give
up myself Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice" (CW II, §397).

Cf also the Katha Upanishad, ch. 2, verse 19. Jung cited the next two verses of the Katha Upanishad on the nature of the self in 1921 (CW 6, §329).

There is a line in the margin of Jung's copy by these verses in the Sacred Books of the East, vol. Xv, pt. 2, p. II.

In "Dreams," Jung noted in connection with a dream "My intensive unconscious relation to India in the Red Book" (p. 9).

Footnote 94: Jung elaborated the theme of collective guilt in "After the catastrophe" (1945, CW 10). The Red Book.

Footnote 95:The reference is to the events of World War 1. The autumn of 1914 (when Jung wrote this section of "layer two") saw the battle of the Marne and the first battle of Ypres. The Red Book.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/6390d-marne.jpg
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3H7FF9GXW70EZ&keywords=jung+red+book+readers+edition&qid=1577883723&sprefix=jung+

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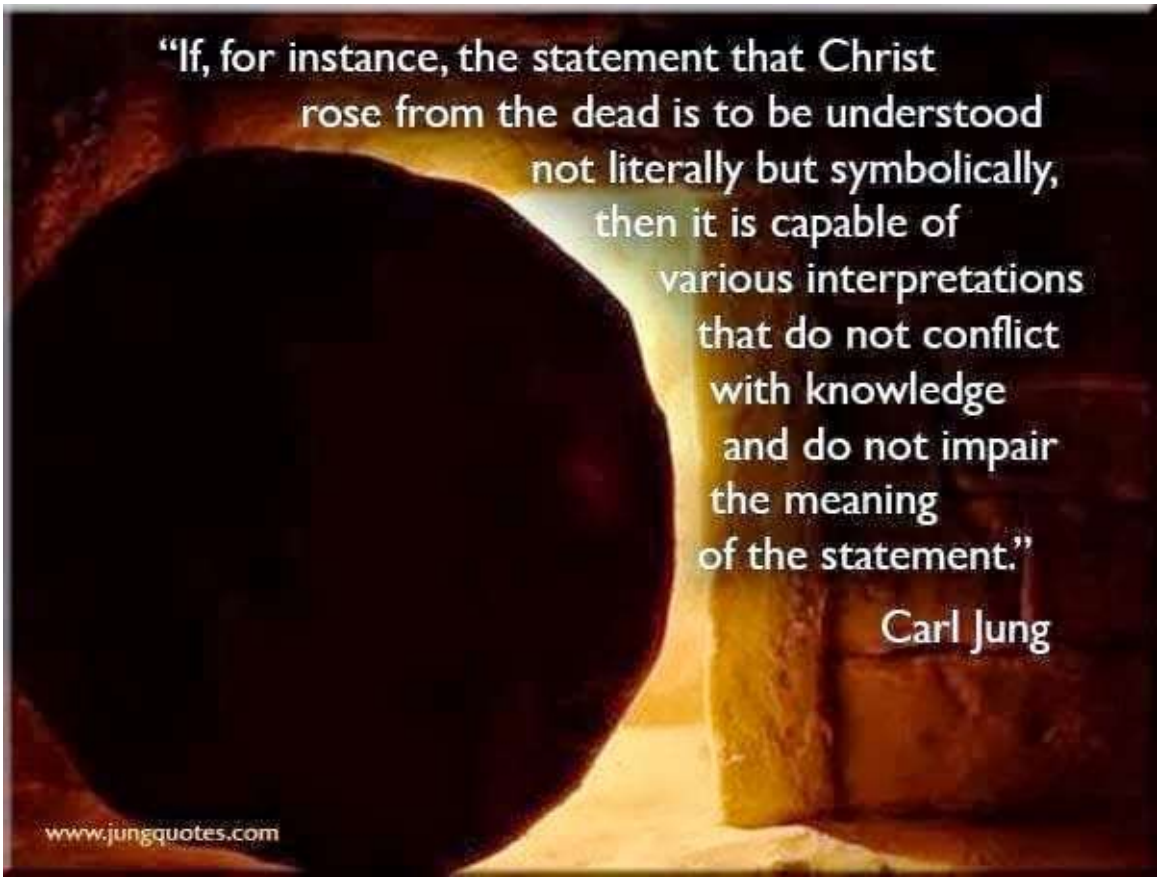
### 1.1.18 Carl Jung "What will become of the Christian Church? (2023-05-19 06:40)

[1]




[2]C.G. Jung Letters, Vol. 1: 1906-1950

To H.G. Baynes

My dear Peter, 22 January 1942

It was a great pleasure to have your letter of Nov. 23rd.

It took its time in arriving, but it gave me at least an idea of what you are doing.

I appreciate your letter all the more as I know how difficult it is to write letters at all.

Your dealings with the clergy are interesting.

What will become of the Christian Church?

I will try to send you a MS of the Mass and one about the Trinity.

It seems as if one or the other will be included in the English edition of an Eranos book launched in America.

At the moment I am unable to give you sufficient information: there is such a turmoil of publications, translations that I have lost control.

I will try whether I can procure another copy of the Red Book.

Please don’t worry about translations.

I am sure there are 2 or 3 translations already.

But I don’t know of what and by whom.

A little book about Paracelsus is about to appear.

This ”religio medica" might interest you.

I will send you a copy.

I have given up lecturing at the E.T.H.

It became too much of a strain, with everything else minus the auto, which has facilitated so many things.

I have done a lot of research work within the last years besides my practical obligations.

A certain slowing down seems to be indicated.

I cannot get reconciled to the stupidity and shortsightedness of man, nor to this world in general.

We are in for a new "Catacomb Mentality," the only German invention or article "made in Germ." of lasting value.

The devil has been seriously underrated within the last centuries.

And the Church has played along with him in an irresponsible way.

God, things are so very much worse than one likes to admit.

No reason for any optimism: this world will never be better as it is already "le meilleur des mondes possibles."

But it has an almost uncanny faculty of deteriorating into something infinitely worse.

The Church insists too much on faith and far too little on insight and judgment.

Thus the Church preserves a general credulity which the devil can make use of and he does use it!

Childishness has been favoured, propagated and nurtured.

Its result is Socialism, the political infantilism Ka-r’ i□ox□v5 which is always the first step toward the Leviathan.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected.

I would say of the Catholic Church -"criminally neglected." (More sins are forgiven to the great sinner than to the petty one.)

It is all like talking about the weather in a howling storm at sea or in a snowstorm on a glacier.

It does not matter and nobody hears it.

The shrieking of the demons is the stillness of the spirit.

It means a withdrawal unheard of, until one hears the great silence.

Hoping you are in good health and that the same is true of your family,

I remain,

Yours cordially,

C.G. Carl Jung, Letters Vol. 1, Pages 311-313.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/af642-1.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2Z5MR0ZK7Q9OM&keywords=jung+letters+volume+1&qid=1577883526&sprefix=jung+le%

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### 1.1.19 Power must subside for the sake of life· (2023-05-20 07:29)

[1]

[2]The Red Book: A Reader’s Edition (Philemon)

*The Mighty One fell. He lies on the ground.*
*Power must subside for the sake of life·*
*The circumference of outer life should be made smaller.*
*Much more secrecy, solitary fires, fire, caverns, dark wide forests, sparsely peopled settlements, quietly flowing streams, silent winter and summer nights, small ships and carriages, and secure in dwellings the rare and precious.*

From afar wanderers walk along solitary roads, looking here and there.
Hurrying becomes impossible, patience grows.

The noise of the days of the world falls silent, and the warming
fire blazes inside.
Sitting at the fire, the shades of those gone before wail softly and give news
of the past.

Come to the solitary fire, you blind and lame ones and hear of both kinds
of truth: the blind will be lamed and the lamed will be blinded, yet the shared
fire warms both in the lengthening night.

An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great.

The well protected fire brings together those from far away and those who are cold, those who do not see one another and cannot reach one another, and it conquers suffering and shatters need.

The words uttered at the fire are ambiguous and deep and show life the right way.

The blind shall be lamed, so that he will not run into the abyss, and the lamed shall be blind, so that he will not look at things beyond his reach with longing and contempt.

Both may be aware of their deep helplessness so that they will respect the holy fire again, as well as the shades sitting at the hearth, and the words that encircle the flames. Carl Jung; Red Book.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/9f3e4-gilgamesh.jpg
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?keywords=jung+red+book+readers+edition&qid=1577883341&sr=8-1

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### 1.1.20 I want to emboss you like a coin. (2023-05-21 08:45)

[1]

[2]The Red Book: A Reader’s Edition (Philemon)

From there on the voices of the depths remained silent for a whole year. Again in summer, when I was out on the water alone, I saw an osprey plunge down not far from me; he seized a large fish and rose up into the skies again clutching it. I heard the voice of my soul, and she spoke: "That is a sign that what is below is borne upward."

Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was DIAHMON. He said: 1 want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it. It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it,

and anxiously ensures that he doesn't lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend.

A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it."

But I called out dismayed: "What ambiguous speech, Oh DIAHMON!"

But DIAHMON continued: "Not only to teach, but also to disavow, or why then did I teach? If I do not teach, I do not have to disavow. But if I have taught, I must disavow thereafter. For if I teach, I must give others what they should have taken. What he acquires is good, but the gift that was not acquired is bad. To waste oneself means: to want to suppress many. Deceitfulness surrounds the giver because his own enterprise is deceitful. He is forced to revoke his gift and to deny his virtue.

The burden of silence is not greater than the burden of my self that I would like to load onto you. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. The best truth is also such a skillful deception that I also entangle myself in it as long as I do not realize the worth of a successful ruse."

And I was startled again and cried: "Oh DIAHMON, men have deceived themselves about you, therefore you deceive them. But he who fathoms you, fathoms himself"

But DIAHMON fell silent and retired into the shimmering cloud of uncertainty. He left me to my thoughts. And it occurred to me that high barriers would still need to be erected between men, less to protect them against mutual burdens than against mutual virtues. It seemed to me as if the so-called Christian morality of our time made for mutual enchantment. How can anyone bear the burden of the other, if it is still the highest that one can expect from a man, that he at least bears his own burden. But sin probably resides in enchantment. If I accept self forgetting virtue, I make myself the selfish tyrant of the other, and I am thus also forced to surrender myself again in order to make another my master, which always leaves me with a bad impression and is not to the other's advantage. Admittedly, this interplay underpins society, but the soul of the individual becomes damaged since man thus learns always to live from the other instead of from himself It appears to me that, if one is capable, one should not surrender oneself as that induces, indeed even forces, the other to do likewise. But what happens if everyone surrenders themselves? That would be folly Not that it would be a beautiful or a pleasant thing to live with one's self but it serves the redemption of the self Incidentally, can one give oneself up? With this one becomes one's own slave. That is the opposite of accepting oneself If one becomes one's own slave-and this happens to everyone who surrenders himself-one is lived by the self One does not live one's self; it lives itself.

The self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of development. It is a sin to deliberately alienate the other from his self by

means of one's own virtuousness, for example, through saddling oneself with his burden. This sin rebounds on us.

It is submission enough, amply enough, if we subjugate ourselves to our self The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure their given condition and does not feel in need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption.

It appears to me that we benefit in particular from removing every sense of beauty from the thought of redemption, and even need to do so, or else we will deceive ourselves again because we like the word and because a beautiful shimmer spreads out over the thing through the great word. But one can at least doubt whether the work of redemption is in itself a beautiful thing. The Romans did not find the hanged Jew exactly tasteful, and the gloomy excessive enthusiasm for catacombs around which cheap, barbaric symbols gathered probably lacked a pleasant shimmer in their eyes, given that their perverse curiosity for everything barbaric and subterranean had already been aroused.

I think it would be most correct and most decent to say that one blunders into the work of redemption unintentionally; so to speak, if one wants to avoid what appears to be the unbearable evil of an insurmountable feeling of needing redemption. This step into the work of redemption is neither beautiful nor pleasant nor does it divulge an inviting appearance. And the thing itself is so difficult and full of torment that one should count oneself as one of the sick and not as one of the over healthy who seek to impart their abundance to others.

Consequently we should also not use the other for our own supposed redemption. The other is no stepping stone for our feet. It is far better that we remain with ourselves. The need for redemption rather expresses itself through an increased need for love with which we think we can make the other happy. But meanwhile we are brimming with longing and desire to alter our own condition. And we love others to this end. If we had already achieved our purpose, the other would leave us cold. But it is true that we also need the other for our own redemption. Perhaps he will lend us his help voluntarily; since we are in a state of sickness and helplessness. Our love for him is, and should not be, selfless. That would be a lie. For its goal is our own redemption. Selfless love is true only as long as the demand of the self can be pushed to one side. But someday comes the turn of the self Who would want to lend himself to such a self for love? Certainly only one who does not yet know what excess of bitterness, injustice, and poison the self of a man harbors who has forgotten his self and made a virtue of it. In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was

unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He :fills us with reeling chaos. How many will the God break?

The God appears to us in a certain state of the soul. Therefore we reach the God through the self Not the self is God, although we reach the God through the self The God is behind the self above the self the self itsel£ when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God’s power resides entirely in the self since the self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into issolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick.part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.

Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature.  Carl Jung, Red Book

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/f0020-god.jpg
2. https://www.facebook.com/groups/290816037003/

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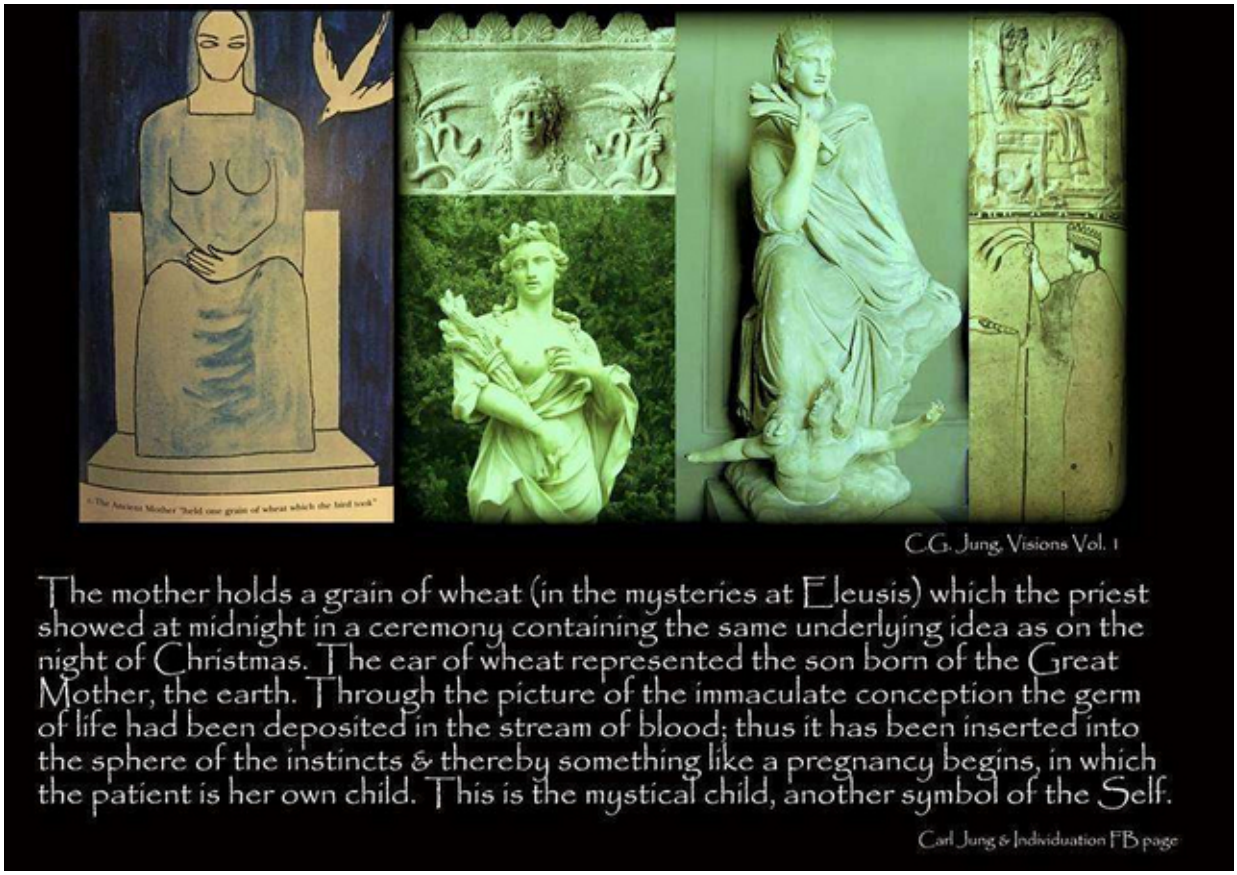
### 1.1.21 Carl Jung: The ear of wheat represented the son born of the Great Mother, the earth. (2023-05-21 16:10)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]


C.G. Jung, Visions Vol. 1
The mother holds a grain of wheat (in the mysteries at Eleusis) which the priest showed at midnight in a ceremony containing the same underlying idea as on the night of Christmas. The ear of wheat represented the son born of the Great Mother, the earth. Through the picture of the immaculate conception the germ of life had been deposited in the stream of blood; thus it has been inserted into the sphere of the instincts & thereby something like a pregnancy begins, in which the patient is her own child. This is the mystical child, another symbol of the Self.
Carl Jung & Individuation FB page

[3]Visions : Notes of the seminar given in 1930-1934 (2 Volume Set) (Bollingen)

The mother holds a grain of wheat, which is exactly like the mysterious Iacchus in the Eleusinian mysteries of which I have spoken already.

It was there not only a grain of wheat, it was a whole ear of wheat which the priest showed at midnight in a ceremony containing the same underlying idea, one could say, as on the night of Christmas; the situation is the same.

The ear of wheat represented the son born of the Great Mother, the earth.

So this might be a sort of anticipation: the mother shows the grain of wheat as the anticipated result of the birth to come.

And the bird takes that grain and flies up into the air with it, we don’t know where.

This is very typical of the beginning of visions: it begins at the bottom, as it were, as if the whole world had to be built anew, or as if nothing had ever happened before; and then it carries the thought through until it reaches the stage that is not yet and that never has been: it reaches the future.

It is often as if such a series covered the whole way, as if each series extended from

hell to heaven, fron the beginning to the end, as if it ware a complete cycle more or less clearly formulated.

In the beginning of, the future stage is rather dimly characterized, then later it becomes more and more clear, and the beginning gets blurred. This is a general characteristic of such visions.

I cannot tell you how far the patient has been influenced by her reading her; it is possible that she has read about the ceremony at Eleusis.

I mush verify that point.

Here is the next vision: "I beheld a horse which changed into a ram and then into a bull." Carl Jung, Visions Seminar, Page 142.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/1d1db-1mother2bvisions.jpg
3. https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=2ONJLDGRV3TAZ&keywords=jung+visions+seminar&qid=1577956471&sprefi

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### 1.1.22 Phanes is the God who rises agleam from the waters. (2023-05-23 18:18)

[1]

[2]The Red Book: A Reader’s Edition (Philemon)

On September II, Philemon describes him [Phanes] as follows:

"Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with

life-filled enchantment. / He is love's embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly's wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says:

"The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens- I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in,milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of'the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals,denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love (2 August). / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity,

community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" Carl Jung, Red Book, Footnote 211, Pages 301-302.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/126ba-phanes.jpg
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=39F03JRFS4SSN&keywords=jung+red+book&qid=1577956357&sprefix=jung+%2Caps%2C196&sr=

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### 1.1.23 Carl Jung on “The Gods” – Anthology (2023-05-24 04:30)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

Who exhausts the mystery of love? … There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of

Remembrances, Pages 51-70.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

Some examples of editorial slips made by the Church in the Bible:
"Ye will be as gods!"
"When thou art alone then I am with thee."
“If thou would ’st pray enter into thy chamber ..."
The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself,

and likewise that he offers himself as a sacrifice” Carl Jung; CW 5.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me. Carl Jung; On ’The Tibetan Book of the Dead; CW 11; Page 857.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

You can take away a man’s gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, Psychology and Religion, Page 163.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, Psychological Types, Page 242.

Like Wotan’s oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters

Vol. 1, Pages 264-266.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Astrology, like the collective unconscious with which psychology is concerned, consists

of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

As the result of a dream I completely laid off smoking five days ago. …At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is
upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea
to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use
of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as
"powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has
found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough
to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of
Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have
taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis,
who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a
Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or
other.  Carl Jung, ETH Lecture 8th Dec 1939

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/91dc3-12bgods.jpg

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### 1.1.24 Norway is the northern country, i.e., the intuitive sector of the mandala. (2023-05-24 05:36)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

[3]C.G. Jung Letters, Vol. 1: 1906-1950

To Father Victor White

Dear Father White, 6 November 1946

Your dream is very much to the point!

I had all sorts of feelings or "hunches" about you and about the risks you are running.

We are indeed on an adventurous and dangerous journey!

But the guiding principle is the "wind".

Norway is the northern country, i.e., the intuitive sector of the mandala.

If you could get me just one or two specimens of the ordinations against alchemy, I should be most obliged.

I am most interested in what you are going to write and I shall certainly write a preface if you wish me to do so.

After the congresses I had to spend about 5 days participating in the reception of Mr. Churchill in Bern as well as in Zurich.

At the last dinner I even had the seat beside him.

He was very tired, more than I was.

Afterwards I had to settle down to a careful overhauling of my Eranos lectures.

I have just given them the last touch.

They have grown in size, as I have inserted some rather extensive material illustrating the multiple "luminosities" of the unconscious, representing the "conscious-like" nuclei of volitional acts (presumably identical with archetypes).

I hope this is not too Chinese.

I have included St. Ignatius of Loyola ’s vision of the serpent with the many eyes as a most unorthodox piece of evidence.

Thank you for the photos!

They are good and a pleasant souvenir of your visit to Switzerland.

I hope your next one will not be postponed too far!

I wish I could travel more easily.

But I am kept down through too many things.

Presently I must make up my mind to tackle my dangerous paper about the psychology of the H. Trinity.

The Latin text of Aurora Consurgens is in the British Museum.

A rare print of 1625. The title of the volume is: Harmoniae Inperscrutabilis, 9 etc.

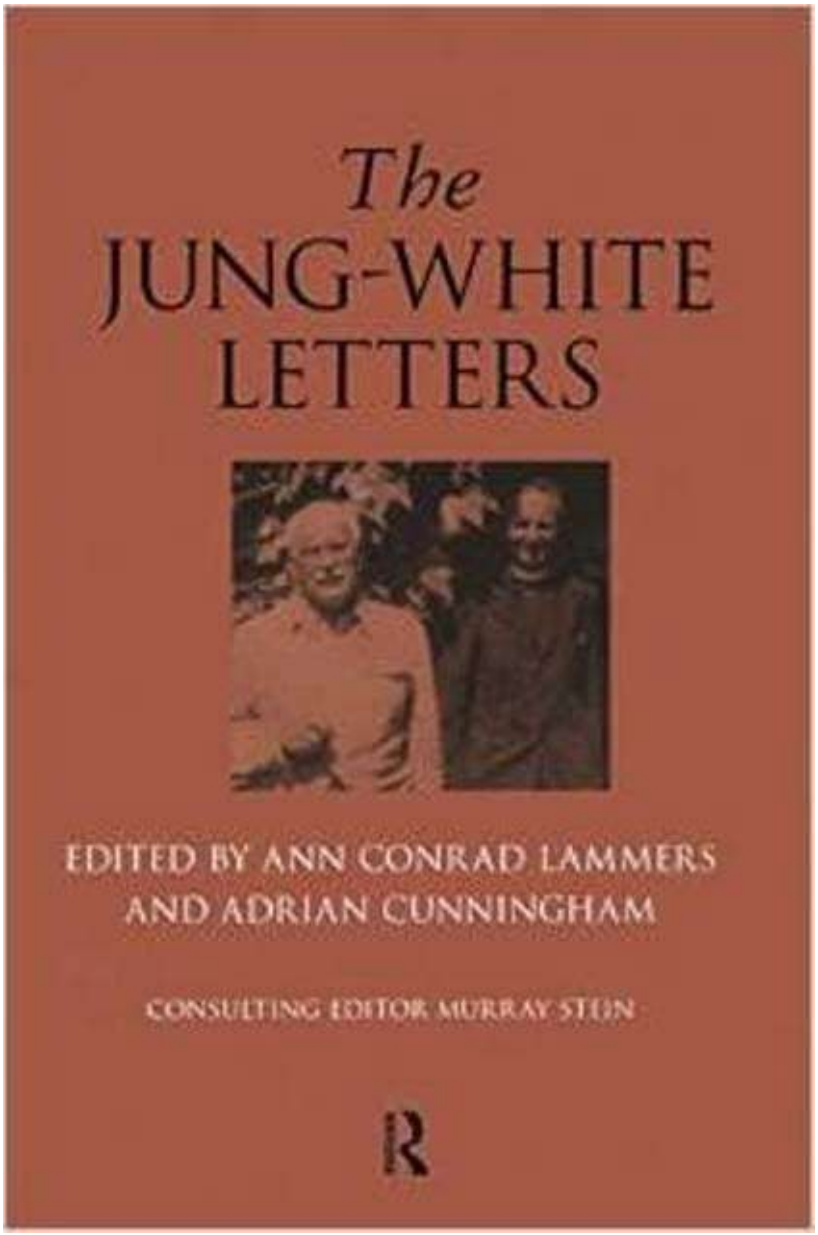
Hoping you are always in good health and in good spirits,

Yours,

C.G. Jung  Carl Jung, Letters Vol. 1, Pages 448-449.

Note:  In his first letter after visiting Jung in August W. mentioned a dream in which he was sailing, with Jung at the helm, from Norway to England.  They were passing through perilous rocks at great speed, but there was no feeling of fear "because the wind was taking care of us."

Image: Saint Ignatius Loyola’s Vision of the Snake with many eyes.



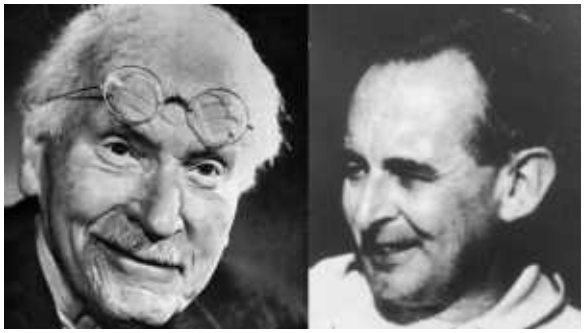
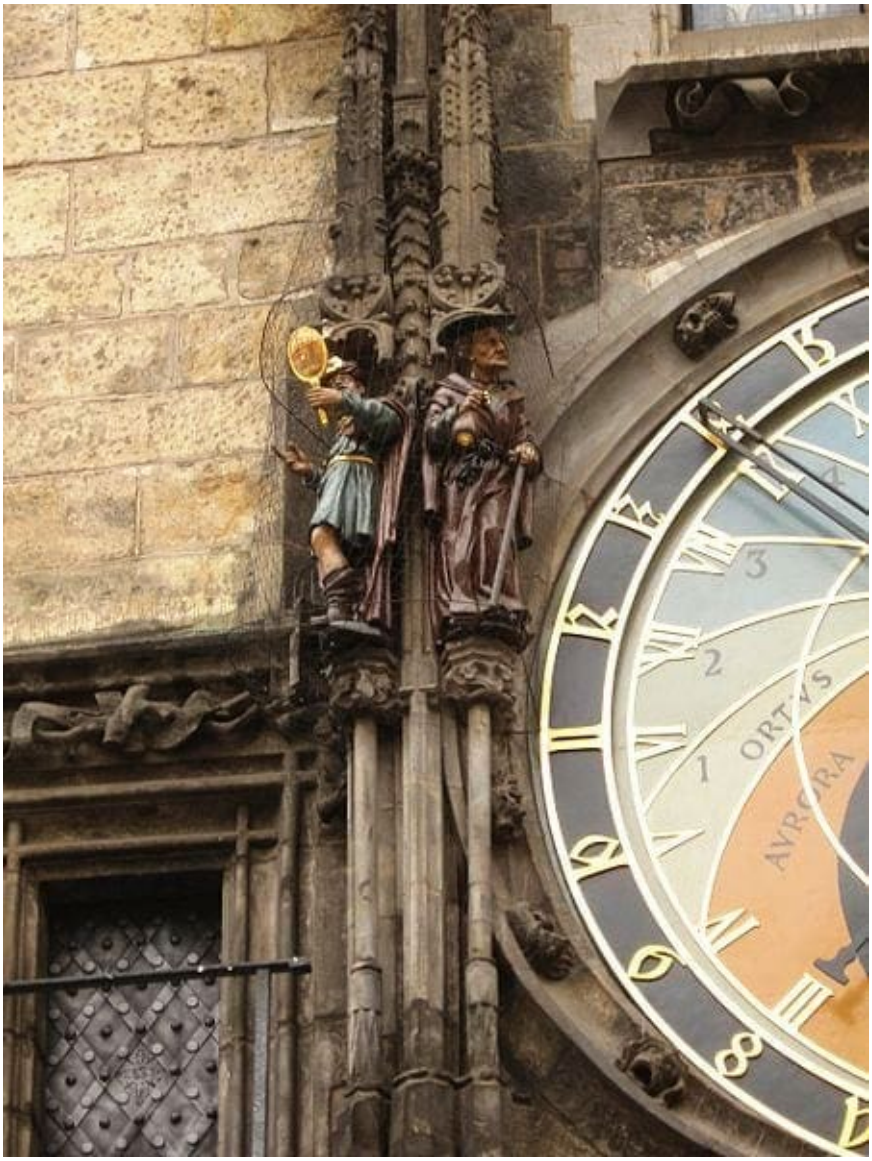


*Figure A2.1* White on an ocean-going sailboat, probably in Sweden, c. 1957.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/26f2f-4.jpg
3. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=3A8CWJ023PMEO&keywords=jung+letters+volume+1&qid=1577976617&s=books&sprefix=

### 1.1.25 I cannot accept this hollow nothing that I am. (2023-05-25 05:52)

[1]




[2]The Red Book: A Reader’s Edition (Philemon)

I resist, I cannot accept this hollow nothing that I am.

What am I? What is my I? I always presuppose my I.

Now it stands before me-I before my I. I speak now to you, my I:

We are alone and our being together threatens to become unbearably boring.

We must do something, devise a pastime; for example, I could educate you.

Let us begin with your main flaw, which strikes me first: you have no correct self-esteem.

Have you no good qualities that you can be proud of? You believe that being capable is an art.

But one can also learn such skills to some extent. Please, do so.

You find it difficult-well, all beginnings are difficult.

Soon you will be able to do it better. D

o you doubt this?

That is of no use; you must be able to do it, or else I cannot live with you.

Ever since the God has arisen and spreads himself in whichever fiery heavens, to do whatever he does, what exactly I do not know, we have depended upon one another.

Therefore you must think about improving, or else our life together will become wretched.

So pull yourself together and value yourself!

Don’t you want to?

Pitiful creature!

I will torment you a bit if you do not make an effort.

What are you moaning about? Perhaps the whip will help?

Now that gets under your skin, doesn’t it?

Take that-and that. What does it taste of? Of blood, presumably?

Of the Middle Ages in “The Glory of God?

Or do you want love, or what goes by that name?

One can also teach with love, if blows do not bear fruit. So should I love you?

Press you tenderly to myself?

I truly believe that you are yawning.

How now, you want to speak?

But I won’t let you, otherwise in the end you will claim that you are my soul.

But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources.

Do I know what he is doing there?

But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless.

One could despair over you:  your sensitivity and desirousness exceed any reasonable measure.

And I should live with you, of all people?  I must, since the strange misfortune occurred that gave me a son and took him away.

I regret that I must speak such truths to you.

Yes, you are laughably sensitive, self-righteous, unruly, mistrustful, pessimistic, cowardly; dishonest with yourself venomous, vengeful; one can hardly speak about your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick.

The playacting and pomposity become you badly and you abuse them to the best of your ability.

Do you believe that it is a pleasure rather than a horror to live together with you?

No, three times no!

But I promise you that I will tighten the vise around you and slowly pull off your skin.

I will give you the chance to be flayed.

You, you of all people wanted to tell other people what to do?  Come here, I will stitch a cloth of new skin onto you, so that you can feel its effect.

You want to complain about others, and that one has done an injustice to you, not understood you, misinterpreted you, hurt your feelings, ignored you, not recognized you, falsely accused you, and what else?

Do you see your vanity in this, your eternally ridiculous vanity?

You complain that the torment has not yet come to an end?

Let me tell you: it has only just begun.

You have no patience and no seriousness.

Only when it concerns your pleasure do you praise your patience.

I will double the torment so that you learn patience.

You find the pain unbearable, but there are other things that hurt even more, and you can inflict them on others with the greatest naivety and absolve yourself all unknowingly.

But you will learn silence.

For this I will pullout your tongue-with which you have ridiculed, blasphemed and-even worse-joked.

I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab.

Do you admit that you also derive pleasure from this torment?

I will increase this pleasure until you vomit with joy so that you know what taking pleasure in self-torment means.

You rise against me?

I am screwing the vise tighter, that’s all.

I will break your bones until there is no longer a trace of hardness there.

For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave.

Do you think that I want to have such foolishness around me all my life?

If you were not my I, I would have torn you to pieces long ago.

But I am damned to haul you through a purgatory so that you too will become somewhat acceptable.

You call on God for help?

The dear old God has died, and it is good that way; otherwise he would have had pity on your repentant sinfulness and spared
me the execution by granting mercy.

You must know that neither a God of love nor a loving God has yet arisen, but instead a worm of fire crawled up, a magnificent frightful entity that lets fire rain on the earth, producing lamentations.

So cry to the God, he will burn you with fire for the forgiveness of your sins.

Coil yourself and sweat blood. You have needed this cure for a long time. Yes-others always do wrong-and you?

You are the innocent, the correct, you must defend your good right and you have a good, loving God on your side, who always forgives sins with pity.

Others must reach insight, not you, since you have a monopoly on all insight from the start and are always convinced that you are right.

And so cry really loudly to your dear God-he will hear you and let fire fall on you.

Have you not noticed that your God has become a fiery worm with a flat skull who crawls red-hot on the earth?

You wanted to be superior!

How laughable. You were, and are, inferior. Who are you, then? Scum that disgusts me.

Are you perhaps somewhat powerless?

I place you in a corner where you can remain lying until you come to your senses again.

If you no longer feel anything, the procedure is of no use. After all, we must proceed skillfully.

It really says a lot about you that one needs such barbaric means for your amendment.

Your progress since the early Middle Ages appears to be minuscule.

Did you feel dejected today; inferior, debased? Shall I tell you why?

Your inordinate ambition is boundless.

Your grounds are not focused on the good of the matter but on your vanity.

You do not work for humanity but for your self-interest, You do not strive for the completion of the thing but for the general recognition and safeguarding of your own advantage.

I want to honor you with a prickly crown of iron; it has teeth inside that bore themselves into your flesh.

And now we come to the vile swindle that you pursue with your cleverness.

You speak skillfully and abuse your capability and discolor, tone down, strengthen, apportion light and shade, and loudly proclaim your honorableness and upright good faith.

You exploit the good faith of others, you gloatingly catch them in your snares and speak

of your benevolent superiority and the prize that you are for others.

You play at modesty and do not mention your merit, in the certain hope that someone else will do it for you; you are disappointed and hurt if this doesn't happen.

You preach hypocritical composure.

But when it really matters, are you calm?

No, you lie.

You consume yourself in rage and your tongue speaks cold daggers and you dream of revenge.

You are gloating and resentful.

You begrudge the other the sunshine, since you would like to assign it to those whom you favor because they favor you.

You are envious of all well-being around you and you impertinently assert the opposite.

Inside yourself you think unsparingly and coarsely only what always suits you, and with this you feel yourself above humanity and not in the least responsible.

But you are responsible to humanity in everything that you think, feel, and do.

Do not pretend there is a difference between thinking and doing.

You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel.

But you are shameless in everything where no one sees you.

If another said that to you, you would be mortally offended, despite knowing that it is true.

You want to reproach others for their failings? So that they better themselves?

Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others?

What is your opinion about yourself? And what are the good grounds that support it?

Your grounds are webs of lies covering a dirty corner.

You judge others and charge them with what they should do.

You do this because you have no order within yourself because you are unclean.

And then-how do you really think?

It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them?

Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends.

Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse.

What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet.

Do not speak to me about your love.

What you call love oozes with self-interest and desirousness.

But you speak about it with great words, and the greater your words are, the more pathetic your so-called love is.

Never speak to me of your love, but keep your mouth shut. It lies.

I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect.

I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel.

You should be proud of nothing more than your emptiness and wretchedness.

You should be a vessel of life, so kill your idols. Freedom does not belong to you, but form; not power, but
suffering and conceiving.

You should make a virtue out of your self-contempt, which I will spread out before men like a carpet.

They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you.

If I tame you, beast, I give others the opportunity to tame their beasts.

The taming begins with you, my I, nowhere else.

Not that you, stupid brother I, had been particularly wild.

There are some who are wilder.

But I must whip you until you endure the wildness of the others.

Then I can live with you.

If someone does you wrong, I will torment you to death, until you have forgiven the wrong suffered, yet not just by paying lip service, but also in your heavy heart with its heinous sensitivity.

Your sensitivity is your particular form of violence.

Therefore listen, brother in my solitude, I have prepared every kind of torture for you, if it should ever occur to you again to be sensitive. You should feel inferior.

You should be able to bear the fact that one calls your purity dirty and that one desires your dirtiness, that one praises your wastefulness as miserliness and your greed as a virtue.

Fill your beaker with the bitter drink of subjugation, since you are not your soul.

Your soul is with the fiery God who flamed up to the roof of the heavens.

Should you still be sensitive? I notice that you are forging secret plans for revenge, plotting deceitful tricks.

But you are an idiot, you cannot take revenge on fate. Childish one, you probably even want to lash the sea. Build better bridges instead; that is a better way to squander your wit.

You want to be understood?

That's all we needed! Understand yourself and you will be sufficiently understood.

You will have quite enough work in hand with that.

Mothers' little dears want to be understood. Understand yourself that is the best protection against sensitivity and satisfies your childish longing to be understood.

I suppose you want to turn others into slaves of your desirousness again?

But you know that I must live with you and that I will no longer tolerate such abject plaintiveness. Carl Jung; Red Book.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/99ff6-vanity2band2btime.jpg
2. https://www.amazon.com/gp/product/0393089088?pf_rd_p=ab873d20-a0ca-439b-ac45-cd78f07a84d8&pf_rd_r=4AHVCR1ZMW4NHC34A3WD

### 1.1.26 I am Mime, and I will show you the wellsprings. (2023-05-27 06:28)

# I am Mime, and I will show you the wellsprings.

[1]

[2]The Red Book: A Reader’s Edition (Philemon)

"I am Mime, and I will show you the wellsprings. The collected light becomes water and flows in many springs from the summit into the valleys of the earth."

He then dives down into a crevice. I follow him down into a dark cave. I hear the rippling of a spring. I hear the voice of the dwarf from below: "Here are my wells, whoever drinks from them becomes wise." Carl Jung, The Red Book, Page 251

In Wagner’s Ring of the Nibelung, the Nibelung dwarf Mime is the brother of Alberich and a master craftsman. Alberich stole the Rhinegold from the Rhinemaidens; through renouncing love, he was able to forge a ring out of it that conferred limitless power.

In Siegfried, Mime, who lives in a cave, brings up Siegfried so that he will kill Fafner the giant, who has transformed into a dragon and now has the ring. Siegfried slays Fafner with the invincible sword that Mime has fashioned, and kills Mime, who had intended to kill him after he had recovered the gold. The Red Book, Footnote 209

If I myself endorse the pure principle, I step to one side and become one-sided. Therefore my forethinking in the principle of the heavenly mother becomes an ugly dwarf who lives in a dark cave like an unborn in the womb.

You do not follow him, even if he says to you that you could drink wisdom from his source. But forethinking appears to you there as dwarfish cleverness, false and of the night, just as the heavenly mother appears to me down there as Salome.

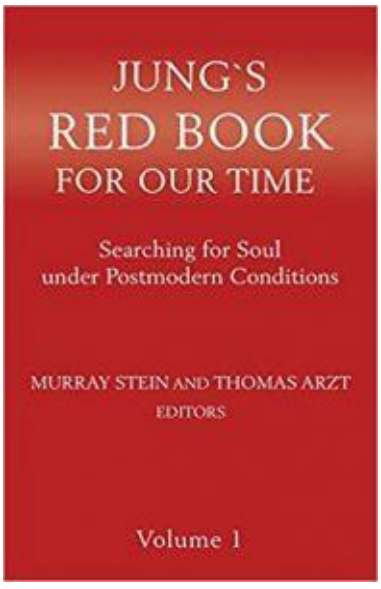
That which is lacking in the pure principle appears as the serpent. The hero strives after the utmost in the pure principle, and therefore he finally falls for the serpent.

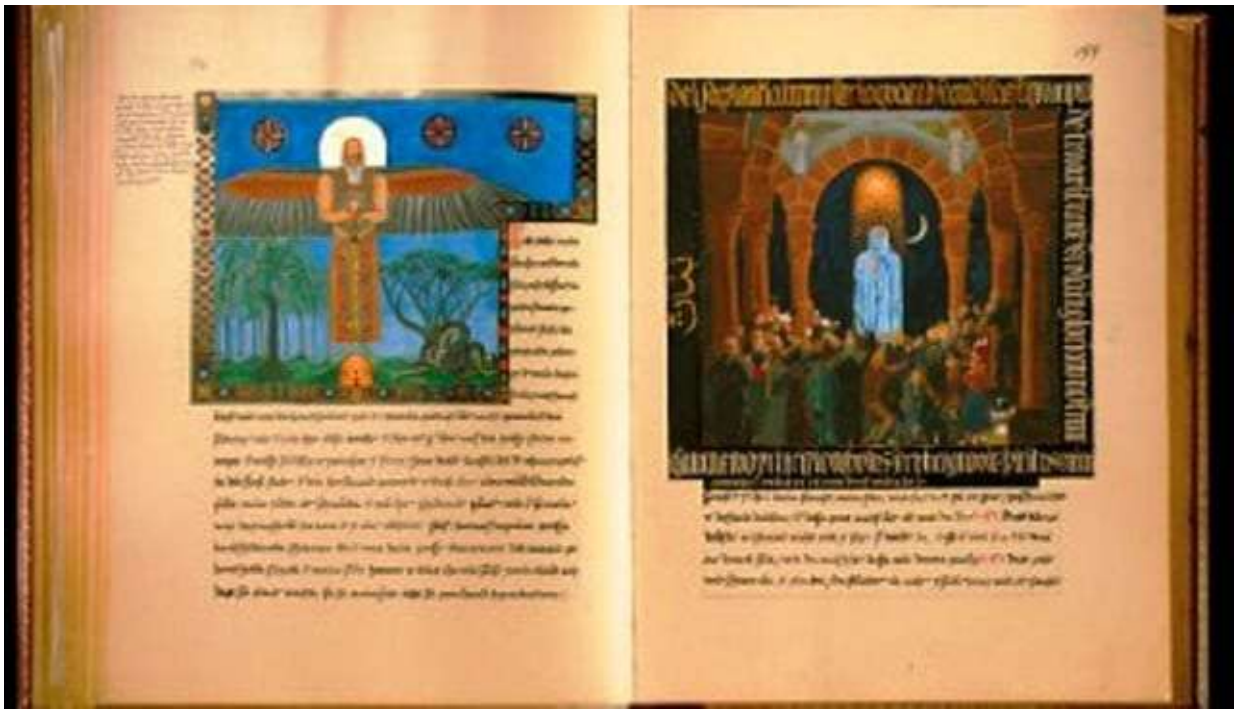
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. The serpent lurks behind the pure principle.

Therefore I lost courage, until I found the serpent that at once led me across to the other principle. In climbing down I become smaller. Carl Jung, Red Book, Pages 252-253.

Images:

"Mímer and Balder Consulting the Norns" (1821-1822) by H. E. Isabell Freund





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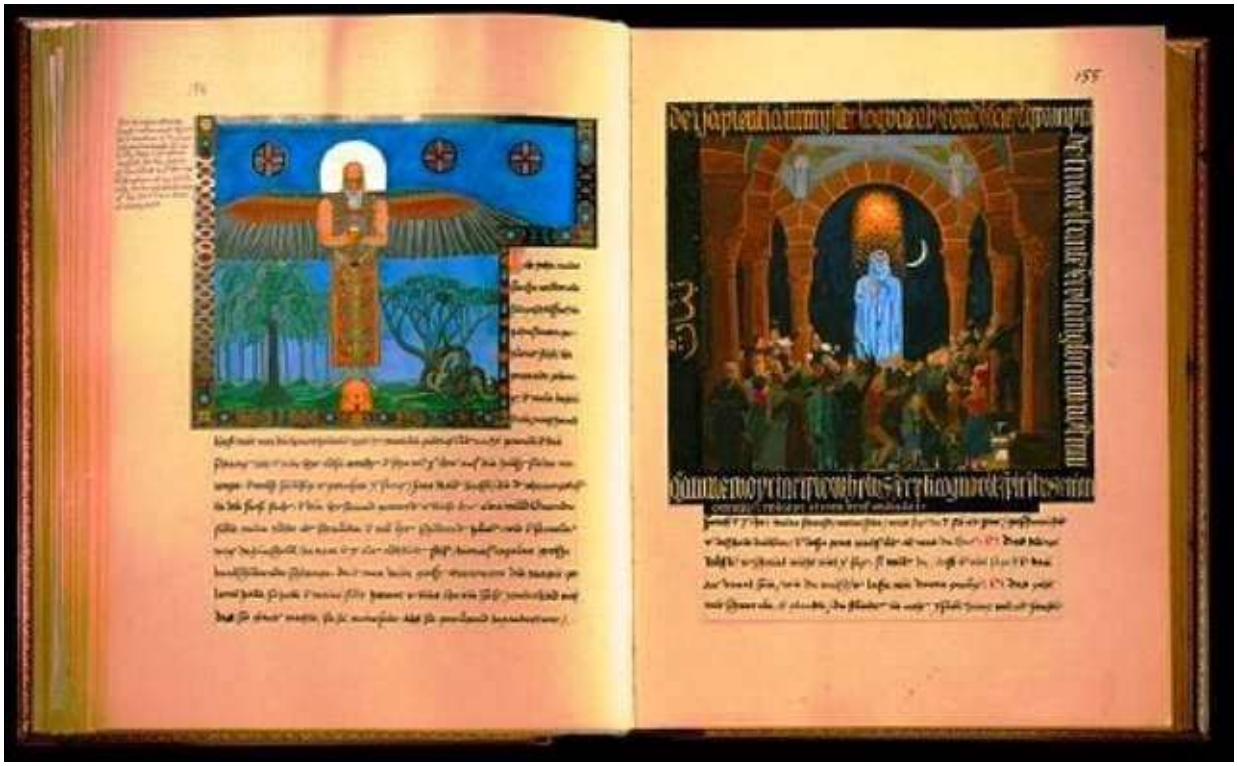
### 1.1.27 This play that I witnessed is my play, not your play. It is my secret, not yours. (2023-05-29 06:32)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]



[3]The Red Book: A Reader’s Edition (Philemon)

"In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the

ceremonies and mysteries of his service. But this is the way. It is the gate to darkness" The Red Book (Draft), Footnote 163,

This play that I witnessed is my play, not your play.

It is my secret, not yours.

You cannot imitate me.

My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you.

You have your own. [See Footnote 163]

He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love.

A mountain is nothing, and a grain of sand holds kingdoms, or also nothing.

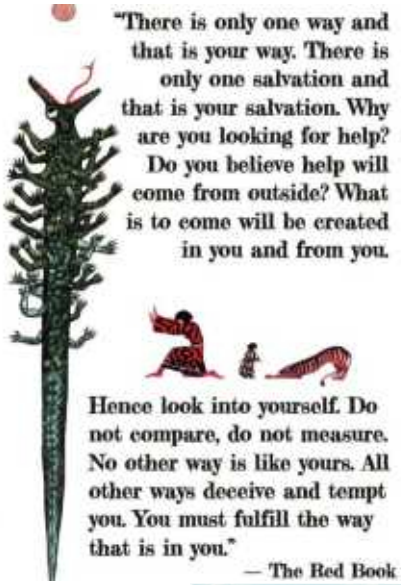
Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate.

Turn your anger against yourself, since only you stop yourself from looking and from living.

The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy.

But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world. Carl Jung, The Red Book, Page 178.

"In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness" The Red Book (Draft), Footnote 163,


"There is only one way and
that is your way. There is
only one salvation and
that is your salvation. Why
are you looking for help?
Do you believe help will
come from outside? What
is to come will be created
in you and from you.
Hence look into yourself. Do
not compare, do not measure.
No other way is like yours. All
other ways deceive and tempt
you. You must fulfill the way
that is in you."
— The Red Book

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/e4976-red.jpg
3. https://www.amazon.com/gp/product/0393089088?pf_rd_p=ab873d20-a0ca-439b-ac45-cd78f07a84d8&pf_rd_r=4AHVCR1ZMW4NHC34A3WD

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### 1.1.28 Carl Jung's Funeral Sermon given by Pastor Werner Meyer (2023-05-30 06:54)

# Carl Jung's Funeral Sermon given by Pastor Werner Meyer

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

**Carl Jung's Funeral Sermon given by Pastor Werner Meyer**

Psalm 8: How majestic is your name in all the earth! You have set your glory in the heavens. Children and infants praise you. When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour. You made them rulers over the works of your hands; you put everything under their feet: all flocks and herds, and the animals

of the wild, the birds in the sky, and the fish in the sea. Lord, how majestic is your name in all the earth!

With thanksgiving for abundance of his work and the rich harvest of his mind, we take leave from Carl Gustav Jung, born Kesswil, Switzerland, 1875 - whom it pleased God to call from this world.

The great question which urged the departed throughout his life is the question of our Psalm: 'What is mankind?'

We inscribe over this life which has now been completed on earth, a few sentences from the 13th chapter of Paul's first letter to the Corinthians:

"And if I have the gift of prophecy, and understand all mysteries, and all gnosis; and though I have a faith that could move mountains, and have not love, I am nothing …… Love never fails. When there are prophecies, they will cease; where there is knowledge, gnosis, it shall pass away. For we know in part and we prophesy in part. When I was a child, I thought like a child; but when I became a man, I put the ways of childhood behind me. Now, we see through a glass, darkly; then, we shall see face to face. Now we know in part; but then shall I know, even as I am fully know."

Dear mourners and companions in sorrows!

To praise men is not customary among Christians.

To One alone the honour is due.

To Him, who is the source, the foundation, and the goal of all things.

But it is customary among Christians to give thanks for the gifts of God, and most of all; for that gift which He bestows upon us in the form of the talented ones, and of the service which they render from man to man and to the whole of mankind.

'Ye shall know that a prophet has been among you', God, our Lord, told Israel whenever the people had heedlessly passed by men who, in the strength of their spirit, saw to the roots of the prevailing situation and had something to contribute towards its cure.

But we, who as yet have gained hardly any distance from the spiritual giant who lived amongst us, wish to speak more cautiously and modestly.

'You shall recognize that a man who knew has been among you, a man endowed with true gnosis, a "'sophos".

Those initiated into the life-work of C G Jung have a number of examples before their eyes which show how he approached the respective situations of his day, diagnostically and therapeutically.

Now it has been written: '"And if I have the gift of prophecy, and understand all mysteries, and all gnosis; …. and have not love, I am nothing …… Love never fails."

Carl Gustav Jung possessed something of both: in his researches he penetrated the to the roots of created things, he crossed the threshold to the mysteries of the archetypes; and at the same time he healed.

He was and remained a therapist of individuals, and even more so - of all mankind.

Jung explored creation respectfully, because he loved it with the sober, inexorable love which is characteristic of the physician.

The departed has joined the prophets because - in the original sense of the word - he unveiled what was hidden, yet worthy of revelation.

Surely, his work represents one of the most powerful ‘earthquake centres’ of recent times in reaching a new understanding of man, and in the form of a new image of humanity.

According to the Pentecostal sermon of Peter, it belongs to the continuing rule of the Holy Spirit that such earthquake centres and volcanoes are activated again and again in order to break up the smooth surface of civilized, established mankind.

Peter stated Joel’s prophesy:

“I will pour out my spirit upon all flesh: and your sons and your daughters will prophesy, and your men will see visions, and your old men will dream dreams. And on my servants, both men and women, I will pour out in those days of my Spirt, and they will prophesy. And I will show wonders in the heavens above, and signs on the earth below.”

In the 20th century, a topical interpretation of such a prophesy must inevitably include a phenomenon like Jung: for a long time no-one like Jung had appeared, advocating in the name of the spirit, the deeply moving experiential powers of the soul - without betraying it to out lower natures.

At long last, experiences of the psyche, from visions and dreams to the perception of wonders in heaven and signs in the earth, have once again become legitimate and need no longer - not even in the church - go bashfully into hiding.

The departed found clues for their decipherment.

To us, and to Christians in particular - which is by no means self-evident - Jung has re-stored the courage to own a soul, a soul with its unfathomable abysms, its depths and its heights, which is what the Biblical expression “image of God” means.

Once before, a prophet in the full sense of the word was also called back to the eternal world, and that in the appropriate manner: on the fiery chariot of the spirit.

This was Elijah.

Elijah had founded a school, and his closest disciple was allowed to witness his depar-ture in the blaze of the spiritual fire.

When he saw his master carried upwards he called after him: “My father, my father,

the chariot of Israel and its horsemen ……”

He realized that a great power had sped away with Elijah.

He suffered bereavement because this giant was no longer with him.

Now a patriarch of the science of mind has left us, a father and champion of the psyche and of its right to exist, a defender and guardian of true inwardness; one of the great wise men who knew how to decipher the mirror-writing of the soul, who listened to the primitive language of living creatures; who built a bulwark around the soul, and with vigorous steeds struck out victoriously against the siege and starvation which it had endured far too long from the rationalists’ mighty and seemingly invincible armour: - a champion of man’s healing.

And this gigantic work could not be, nor wanted to be, more than in part.

Precisely for this reason it bears the seal and blessing of all genuine spiritual work, submitting reverently to the fragmentary nature that is imposed by God, even on our highest creative effort.

“Now we see through a glass, darkly; then, we shall see face to face. Now we know in part - but that which is perfect shall come.”

The fortunes, too, of the departed show traits often found among prophets.

“‘Nullus propheta in sua patria” - a prophet is honoured - except in his own hometown and country.

Even this inveterate rule Jung could hardly escape.

It seems as though the distance of foreign countries, nay of continents, was needed in order to gain a true measure of the spiritual phenomenon: Jung.

But a prophet, too, somewhere needs a chair, a table and a lamp to work in order to devote himself undisturbed to his work, a place where he can rest his head.

On the shores of Lake of Zurich, close to its waters, its winds, and its secret wilderness, he found a congenial home.

By nature, prophets are wanderers.

With them, stabilitas loci is rather an exception.

Kusnacht is proud to know C G Jung as one of its citizens and honorary citizens, indeed more than proud: it is grateful; for it was he who chose Kusnacht; Kusnacht did not choose him.

But let us follow the simile of the prophet to its conclusion!

A prophet is never to be measured by the exact, orthodox rule.

Not infrequently prophets had one foot in heresy.

The borderline between prophets and heretics is a fluctuating one.

Occasionally the prophet will confront the scribes with the question whether, while pestering prophets with their trivial criticisms, they are not like flies who try to swallow whole camels.

A prophet usually sounds the alarm precisely at that moment when the learned, after great pains, have at long last come to believe that once again the church is secure within its bounds.

A prophetic magus may even be entitled to start a small revolt against scriptural exigesis, apparently even against the sacrosanct Book itself; a small revolt in the name of the soul that is unable to cope with the riddles of existence; a small revolt against Biblical traditionalism - in the name of that other Bible which Jung knew how to read as no-one had done for a long time.

That other Bible - it is the Bible of creatures and of their secret handwriting; it is the picture language of the soul, of poetry and art; it is the glossary too, of the diseased soul; the secret code of the cosmos connected with all these by ultimate mystery, the mirror-writing of sun, moon and stars.

Magi contra scribes - it is not for the first time that this constellation of opposites has occurred in the history of the human mind.

It has the precedent in the story of Christ at that most prominent moment when the Magi from the East came to Jerusalem to announce a radical change in man’s history, beginning with a sublime birth among the Jewish people.

The scribes, it is true, smiled wearily at that naivety.

But Jung took his departure from the same book as those Magi, the book which the very scribes, to the great detriment of religious life, nowadays hold in least esteem.

Jung believed that from the point of view of that book, at the threshold between Pisces and Aquarius, he had something to say on the present situation.

It belongs to the style of the prophet who has been persistently ignored, to slam the door, for once, somewhat harshly.

The calendar of prophets and magi differs from that of other people.

They are not fully synchronized with the present.

But a time will come which will vindicate the departed in an altogether different way.

Both books, the holy scripture and the likewise-sealed book of psyche and cosmos must be explored with the same loving respect: for the characters of both originate from the same hand.

But even then it will still be a reading in the mirror, the deciphering of a writing which we are only allowed to see from below, and hence inverted; for the veil of a magnificent divine code covers all things.

It is love which has placed the barrier, this *cordon sanitaire between the ailing creature and the unveiled majesty.

It is love which can break down the barrier and remove the veil from our eyes, when our essence has become purified in the purgatories of life and in the baptismal waters of chastisement and experience, restored to health by the bread of life.

Then we shall fully know.

All things will be become transparent for the wisdom and the love of God.

Thus we shall behold him?

No, God will behold us, with the eye of infinite love, with the creative eye which projects into the thing seen what it has in itself.

The vision of God will become our vision.

Then, at last, we shall fluently understand the handwriting of all creation, and all the things we read will be an ecstasy of thanksgiving.

‘But then ……’ Spiritual men always look to the future.

They are not extinguished.

They only change their position.

And they are transformed.

God is not a God of the dead.

For Him all are alive.

“All souls are Mine’, even beyond that threshold which we call death. They continue to exist, even post mortem, not only in the sense of an animistic resonance but in their actuality, though on a new plane of being. And according to the holy scripture, in particular ’the teachers who have guided many into the truth shall shine like the stars in heaven”.

And though, as we have read, charity never fails, they still make us consider that charity involves subjects and objects: man shall love God without end, and be loved by Him.

Under the aspect of God’s creative love, man shall be released from all constrictions and misrepresentations of his vision, freed from the distortions of perspective - the departed, too, was not free from them on this earth.

And this will be a rebirth, a gradual, painfully joyous release, an ascent from one illumination to the next.

Then only may we speak of that ultimate manhood compared with which, according to Paul, even our highest maturity in this world is but the groping of a child.

Even after death we shall probably not cease to learn and to grow.

According to the Bible, to the baptismal doctrine of the church - and according to C G Jung's doctrine of archetypes - all renewal and every birth are essentially connected with the element, water.

"Unless one is born of water and spirit, they cannot behold the kingdom of God".

This time, too, at the passing of a human being from this world to the future world, water and spirit shall therefore have the last word, as they also had the first word at the first creation of the world.

I will let a little story speak for me.

This story is to be ascribed to a certain spiritual ancestor of our deceased, to the author of the Cabbala Denudata, the cabbalistic scholar Christian Knorr von Rosenroth (1636- 1689), who is also the author of that wonderful song Morgenglanz der Ewigkeit (Morning Radiance of Eternity), with whom Jung, too, was engaged in a deep, learned dialogue.

According to reliable information, Knorr von Rosenroth was seen by his daughter several times after his death.

Once he appeared to her in the form of a little boy.

His head was bandaged as though he had had a serious injury but was now approaching happy recovery.

All the time he was singing an ancient hymn about the passage of Israel through the Red Sea with the refrain: 'Come on and leap! It won't be all that deep - The great Red Sea!

As he thus appeared to his daughter, she took courage and asked him why his head was bandaged.

He told her that he had had to cross the deep chasm of the great waters on a very dangerous, narrow bridge.

Although when a small child he had got safely across, the storm had lashed and injured his head - this head heavily laden with learning.

The great man to whom we now bid farewell, on his journey of discovery through the ocean of human nature, with its startling results, pulled on his oars so powerfully that many a rationalist head got hurt, and many a sacrosanct conception was turned upside down.

But now he must himself pass through the last great waters, not only as an explorer

and discoverer, but also as one who is being explored and discovered.

May he, on this passage through the great water, face the purifying storms of the judgment as joyously and vigorously as his kindred in spirit who, according to the vision just mentioned, had changed from scholar to child and called out to himself: ‘Come on and leap……!’

It may well be that in the great scrutiny when things are put right by divine correction, at once painful and cheerful, this or that detail is removed, because the temporary has to give way to the permanent; the fragmentary to the consummate.

Still, this last excursion will be the most rewarding one, for: “Primus homo de terra terrenus – secundas homo de caelo caelestis”; “The first man is of the earth and is earthly, the second man is of heaven.”

This had been the hope of the departed for his life companion.

May it be granted to him!

Amen.

[3]

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/8243c-1jung.jpg
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/7a513-3.jpg

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### 1.1.29 Carl Jung's Acknowledgements of the Work of Sabina Spielrein (2023-05-31 10:14)

**[1]Carl Jung Depth Psychology Facebook Group**

Dr. Jung wrote the following:

Your thinking is bold, far-reaching, and philosophical. Carl Jung to Sabina Spielrein, August 8, 1911.

Your study is extraordinarily intelligent and contains splendid ideas whose priority I am happy to acknowledge as yours. Carl Jung to Sabina Spielrein, Dec. 23, 1912

You will see that this investigation is the necessary preliminary work for the psychology of Dem. praec. Spielrein's case is proof of that (it's in the Jahrbuch). Carl Jung, Freud/Jung Letters, Vol. 1, Page 23.

This idea came originally from my pupil S. Spielrein: cf. "Die Destruktion als Ursache des Werdens" (1912). This work is mentioned by Freud, who introduces the destructive instinct in "Beyond the Pleasure Principle" (orig. 1920), Ch. V. [More fully in Ch. VI, which contains the Spielrein reference: Standard Edn., XVIII, p. 55.—EDITORS.]

Anyone who will look for "Spielrein" in Dr. Jung's Collected Works will find her credited a number of times for her contributions:

If one reads the recent researches of the Zurich school, for instance the works of Maeder, Spielrein, Nelken, Grebel-skaja, and Itten, one gets a powerful impression of the enormous symbolic activity in dementia praecox. Carl Jung, CW 3, Para 390

regard to the mythological parallels, I would like to call your attention to the work of Boas,1 which includes a magnificent collection of American Indian sagas; then the book by Frobenius, Das Zeitalter des Sonnengottes; and finally the works of Abraham, Rank, Riklin, Jones, Freud, Maeder, Silberer, and Spielrein, and my own investigations in Symbols of Transformation. Carl Jung, CW 3, Para 478

SPIELREIN, SABINA. "Über den psychologischen Inhalt eines Falles von Schizophrenie (Dementia praecox)," Jb. psychoanal. psychopath. Forsch., III (1911), 329–400. Carl Jung's Collected Works, Bibliography.

Spielrein, too, gives some interesting examples of archaic definitions which, in the course of the

illness, begin superimposing themselves on the meanings of words. Carl Jung, CW 4, Para 200

What I said above about a disturbed reality function being replaced by an archaic substitute is supported by a remark of Spielrein's: "I often had the illusion that the patients might simply be victims of a deep-rooted folk superstition." Carl Jung, CW 4, Para 201

Spielrein evidently thinks symbols have a similar significance when she says: Thus a symbol seems to me to owe its origin to the striving of a complex for dissolution in the common totality of thought.... The complex is thus robbed of its personal quality.... This tendency towards dissolution or transformation of every individual complex is the mainspring of poetry, painting, and every form of art. Carl Jung, CW 4, Para 201

If, for "complex," we substitute the idea of "energy value," i.e., the total affectivity of the complex, it is clear that Spielrein's views fall into
line with my own. . Carl Jung, CW 4, Para 201

Spielrein's patient associated the act of boring with fire and procreation. Carl Jung, CW 4, Para 217

Concerning the substance of the rayed sceptre the following may be noted: Spielrein's patient said that "God pierces the earth with his ray." Carl Jung, CW 5, Para 638

Spielrein's patient said of her snake: "It is God's animal, it has such wonderful colours: green, blue, and white. Carl Jung, CW 5, Para 677

SPIELREIN, S. "Über den psychologischen Inhalt eines Falls von Schizophrenie," Jahrbuch für psychoanalytische und psychopathologische Forschungen (Leipzig and Vienna), III (1912), Carl Jung's Collected Works Bibliography

Spielrein (pp. 358ff.) found numerous allusions to this motif in an insane patient. Fragments of different things and materials were "cooked" or "burnt." "The ashes can turn into a man," said the patient, and she also saw "dismembered children in glass coffins." Carl Jung's CW 5, Footnote 45.

Spielrein's patient (p. 394) speaks of horses who eat human beings and even exhumed corpses. Carl Jung, CW 5, Footnote 29

Pindar, fr. 166f. Spielrein's patient (p. 371) also had this idea of splitting the earth: "Iron is used for boring into the earth—With iron you can make men—The earth is split, burst open, man is divided —Man is cut up and put together again—In order to put a stop to being buried alive, Jesus told his disciples to bore into the earth." Carl Jung, CW 5, Footnote 47

Spielrein's patient said that she too had been shot by God three times—"then came a resurrection of the spirit." Carl Jung, CW 5, Footnote 52

Spielrein's patient was also sick from "snake poison" (p. 385). Schreber said he was infected by "corpse poison," that "soul murder" had been committed on him, etc. (pp. 54ff.). Carl Jung, CW 5, Footnote 66

Spielrein's patient (p. 336) uses the same images; she speaks of the "rigidity of the

soul on the cross," of "stone figures" who must be "melted." Carl Jung, CW 5, Footnote 68

This fact led my pupil Dr. Spielrein to develop her idea of the death-instinct, which was then taken up by Freud. In my opinion it is not so much a question of a death-instinct as of that "other" instinct (Goethe) which signifies spiritual life. Carl Jung, CW 5, Footnote 38

Spielrein's patient received three arrow wounds from God, through her head, breast, and eye, "then came a resurrection of the spirit" (p. 376). In the Tibetan legend of Bogda Gesser Khan, the sunhero shoots his arrow into the forehead of the demoniacal old woman, who then eats him and spits him out again. In a legend of the Kalmucks, from Siberia, the hero shoots the arrow into the "bull's-eye" that grows on the bull's forehead and "emits rays." Carl Jung, CW 5, Footnote 94

Concerning the snake-kiss, see Grimm, Teutonic Mythology, III, p. 969. By this means a beautiful woman was set free. Spielrein's patient (pp. 344f.) says: "Wine is the blood of Jesus.—The water must be blessed and was blessed by him.—He who is buried alive becomes a vineyard. Carl Jung, CW 5, Footnote 157

Spielrein's patient (p. 345), in connection with the significance of the communion, speaks of "water mingled with childishness," "spermatic water," "blood and wine." On p. 368 she says: "The souls fallen in the water are saved by God: they fall on deeper ground. Souls are saved by the sun-god." Carl Jung, CW 5, Footnote 27

SPIELREIN, SABINA. "Die Destruktion als Ursache des Werdens," Jahrbuch für psychoanalytische und psychopathologische Forschungen (Leipzig and Vienna), IV (1912), 465–503. Carl Jung's Collected Works Bibliography

Cf. my Symbols of Transformation; also Spielrein, "Über den psychologischen Inhalt eines Falles von Schizophrenic"; Nelken, "Analytische Beobachtungen über Phantasien eines Schizophrenen"; C. A. Meier, "Spontanmanifestationen des kollektiven Unbewussten." Carl Jung's CW 8, Footnote 2

Spielrein, "Über den psychologischen Inhalt eines Falls von Schizophrenie" pp. 329ff. Carl Jung's CW 11, Footnote 5,

Cf. "Transformation Symbolism in the Mass," pp. 231f. For dismemberment, transformation, and recomposition in a case of schizophrenia, see Spielrein, "Ueber den psychologischen Inhalt eines Falles von Schizophrenie," pp. 358ff. Carl Jung, CW 11, Footnote 2

1. https://www.facebook.com/groups/56536297291/

BlogBook v1.2,
LaTeX 2$_\varepsilon$ & GNU/Linux.
https://www.blogbooker.com

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